

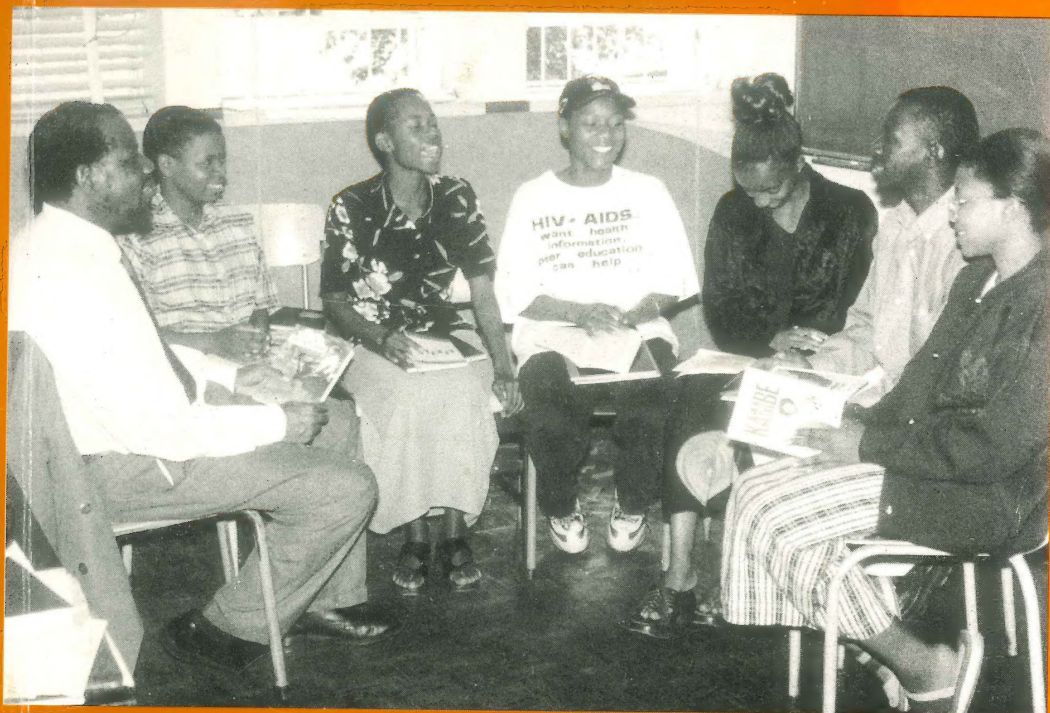
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# HLWANTHATHA NOVELI ESINDEBELE 1956 Kusiyafrica Ku1971

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T. Matshakayile-Ndlovu

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# Ukuhluzwa Kwamanoveli EsiNdebele: Aka1956 Kusiyafrica Ku1971

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# Isingeniso

Ugwalo lolu lujonge ukweneka obala imbali yokulotshwa kwezingwalo zesiNdebele ezokuzibumbela esizibiza ngokuthi ngamanoveli. Lokhu kwenziwa kulesifiso sokuthi labo abathakazelela izingwalo lezi bazwisise ukusungulwa kwazo kanye lendlela ezalotshwa ngayo ukuze babone kuhle ukuthi kungabe kuyini okwakhokhelela ukuthi zithathe isimo ezikuso lamhlanje. Kanti njalo ugwalo lolu lujonge ukuhlaziya izingwalo lezi ngenhloso yokuphathisa abafundi abalomsebenzi wokucubungula izingwalo lezi ekufundeni kwabo ukuthi bathole eminye imibono ngalokho okuqukethwe zingwalo lezi. Le ngeminye imibono esilayo ngengwalo lezi kodwa kasitsho ukuthi yiyo yodwa okumele abafundi babelayo ngoba phela izindaba zokuzibumbela kazibi lombono owodwa mayelana lalokho okutshiwo ngumlobi wazo.

Ugwalo lolu lulotshwe ngabafundi beYunivesithi yeZimbabwe ababesemnyakeni wesithathu ngoMabasa ka2000 befunda isiNdebele. Baluloba beqondiswa ngumbalisi wabo uT. Matshakayile-Ndlovu, onguye owaqoqa wahlela kuhle izahluko zalo.

Ukuze umfundi azwisise ngomumo wezingwalo zokuzibumbela ezesiNdebele kuyadingeka ukuthi aqale azi ngembali yokulotshwa kwazo. Imbali yokulotshwa kwalezi ngwalo singayibeka ezigabeni ezimbili: a) Inkuthazo yokuthi kufanele kube lezingwalo ezilotshwe ngesiNdebele b) Ugatsha olwabekwayo ukuthi luphathise ekulotshweni kwalezo ngwalo.

## Inkuthazo yokuthi kulotshwe izingwalo zesiNdebele

Inkuthazo yokuthi kulotshwe izingwalo ngendimi zesintu ezelizweni lakithi yasungulwa ngabafundi abansundu ababefunda emakolitshini eZansi, eSouth Africa, labanali, kumbe abafundisi bamandla esiKrestu.

Abafundi abansundu bathi ekufundeni kwabo emakolitshini lemaYunivesithi eSouth Africa bahlangana lezingwalo ezazibhalwe ngezindimi zesintu ezeSouth Africa ezibalisa isiZulu, isiXhoza lesiSuthu, bakubona kuyinto enhle lokhu ngoba bebona ukuthi kuqakathekisa izindimi zomdabuko walelo lizwe. Lokhu bakubona kukuhle njalo ngoba besithi kuyaphathisa ekwenzeni ukuthi abantu abansundu labo bazizwe bengabantu abaqakathekileyo njengezinye izizwe. Ekuphendukeni kwabo ekhaya labo baqalisa ukubhala ezabo izingwalo ngendimi zakuleli batshotshozela uhulumende wakuleso sikhathi ukuthi abavumele ukuthi badindise izingwalo zabo kubadindi bezingwalo.

Abanali bona babevele sebeqalile ukukhuthaza ukuthi kulotshwe izingwalo ngendimi zakuleli ukwenzela ukuthi abantwana abafunda ezikolo zabo bathole izingwalo abazazifunda bazijabulele ezikhuluma ngezinto ezimnandi ezihambelana lempilo yabo. Bathi ukubakhona kwezingwalo ezibhalwe ngendimi zesintu kuzakwenza ukuthi labo abatshiya isikolo bengakafundi kakhulu bathole

izingwalo abazaqhubeka bezibala bengekhyaya khona bengezukulahlekelwa yilwazi lokubala lolu asebelutholile. Bathi ulwazi lokubala lolu luzabaphathisa ekuthini baqhubeka bezifundela ibhayibhili bebodwa okuzaqinisa ukholo lwabo.

Abanali labo bagcizelela njalo ukuthi kakulunganga ukuthi abantwana babansundu baphongubala izingwalo ezikhuluma ngenhlalo langempilo yamakhiwa kuphela ngoba lokhu kuzakwenza ukuthi bakhohlwe ngempilo yabo njalo bacine beqakathekisa impilo lamasiko amakhiwa ukudlula eyakibo.

Kwathi-ke uhulumende wabamhlophe ebona lokhu, wakubona kufanele ukuthi kube nguye olawula ukubhalwa kwezingwalo zesintu ngoba enanzelele ukuthi izinto ezibhalwe ezingwalweni ezifundwa ngabasakhulayo zilakho ukuthi zenze imibono yabo ihambelane lalokho okubhalwe kulezo ngwalo. Yikho wathanda ukuthi abone ukuthi kulezo ngwalo kubhalwa izinto ezingezukona imicabango yabasakhulayo.

Ngakho-ke uhulumende wabamhlophe wabumba ugatsha olwaphiwa umsebenzi wokuthi lubone ngokulotshwa kwezingwalo zendimi zomdabuko wakuleli. Kodwa izindimi okwaqalwa ngazo kwaba yisiNdebele lesiShona. Ugatsha lolu lwabunjwa ngomnyaka ka1954.

Kwabalula ukubumba ugatsha lolu lokudinga ukuthi lungaqhuba njani umsebenzi walo ngoba izingatsha ezifana lalo zasezabunjwa kudala kwamanye amazwe asakhulayo ngenkuthazo yokuthi kuthuthukiswe izindimi zomdabuko welizwe linye ngalinye emazweni asakhulayo. Ugatsha lolu lwabizwa ngokuthi yiSouthern Rhodesia Literature Bureau njalo lwalungaphansi kwemfundo yabansundu. Ngaleso sikhathi imfundo yabansundu yayingaphansi kukaSikomitshi owayesaziwa ngokuthi Native Commissioner. Ugatsha lolu-ke lwaba ngaphansi kwakhe.

USikomitshi kwakufanele abone ukuthi konke okubhalwa kulezi ngwalo kubekwe ngendlela efaneleyo engabeki uhulumende esimeni esibi emehlweni kazulu. Kwabunjwa amakhomithi amabili, enye imele ulimi lwesiNdebele enye imele olwesiShona. Amakhomithi la aphiwa umlandu wokubona ukuthi izindimi zombili zibhalwa ngendlela eqondileyo njalo lokuthi wonke amagama apelwa kuhle sonke isikhathi.

Ukuze abantu bakhuthazwe ukuthi babhale izingwalo ngendimi zesintu kwenziwa imincintiswano yokuloba lapha okwakusithi labo abanqobileyo baphiwe imivuzo emihle sibili, imali ababengathenga ngayo izinto ezibonakalayo. Kwakuphiwa imivuzo efika kweyisithupha.

Ekuphumeni kwesimemezelolo somncintiswano kwakubekwa kucace ukuthi lezi kumele kube zindaba zokuzibumbela njalo inani lamabala endatshana zakhona kumele angadluli inkulungwane ezingamatshumi amabili lesithupha zamabala, (26 000). Lokhu kwakusitsho ukuthi ngamakhasi afika amatshumi amane kusiyafika amatshumi ayisithupha (40-60).

Izeluleko zomncintiswano zazikubeka kucace njalo ukuthi izindaba lezi kakumelanga zikhulume ngezombangazwe kumbe ezokubuswa kwabantu. Kazimelanga ziveze abamhlophe njengabantu abalochuku ebantwini abamnyama.

Kakumelanga njalo ziveze inkolo yesiKrestu njengenkolo embi kumbe esolwa ngabantu. Ngezinye indlela kakumelanga ziveze inzondano phakathi kwabamhlophe labansundu. Kumele zibaveze bengabantu abahlalisane kühle.

Izingwalo kwakumele zilotshwe ngolimi olulula njalo indaba yakhona izwisiseke lula ukuze abasakhulayo kungabasindi ukuthi bayizwisise indaba yogwalo. Kumele isifundo sayo sibakhanye abasakhulayo njalo siphathise ekwakheni isimilo sabo.

Loba ngabe umlobi uloba engangenelanga umncintiswano kwakuthi umsebenzi esewulobile awuthumele kulo ugatsha lolu kube yilo oluzakutsho ingabe lowo msebenzi ufanele na ukuthi ubelugwalo oluzafundwa ngabasakhulayo. Uma kukhona okungafunekiyo kulo umlobi wayecetshiswa ukuthi akususe anduba lwemukelwe.

Ugatsha lolu yilo olwalusuka luyekhuluma labadinda izingwalo lwenze isivumelwano sokuthi umsebenzi lowo udindwe ube lugwalo. Lwaluthenga zonke izingwalo lezo lube yilo olulomsebenzi wokubona ukuthi izingwalo lezo ziyathengiswa. Izingwalo lezi zazithengiswa ezikolo yikho nje kwakufanele ukuthi zibe zingwalo ezifanele abantwana bezikolo.

Ngenxa yokuthi ugatsha lweSouthern Rhodesia Literature Bureau yilo olwaludinga njalo luvumelane labadinda bezingwalo mayelana lokudindwa kwezingwalo lezi, izingwalo zazibhalwe ukuthi zidindwe kuphathiswa labeSouthern Rhodesia Literature Bureau.

Ekudindweni kwezingwalo zakuqala ezesiNdebele zazingakabikhona izindawo ezidinda izingwalo zesintu kuleli elakithi ngakho izingwalo zakuqala zadindwa ngabeLongman and Green eCape Town kwathi ezalandelayo zadindwa ngabe Shuter and Shooter abePietermaritzburg. Izingwalo zesiNdebele zizezaqala ukudindwa kwelakithi kusukela ngomnyaka ka1962 sekuleMambo Press eyeGweru.

Kwathi ngokukhula kwemfundo sekulemfundo yesekhondali kwaqala ukudingeka izingwalo ezindanyazana. Kulapho-ke okwaqala khona ukuthi ubude balezi ngwalo bufike emakhasini edlula ikhulu. Kanti njalo lezindaba zakhona zaqala ukuthi zethule izehlakalo ngendlela ecatshileyo edinga ukujula kwengqondo. Kodwa loba kunjalo ezombangazwe kwakuzindaba okungamelanga zingene ezingwalweni lezi.

Loba ezombangazwe zazingavunyelwa kakutsho ukuthi abalobi babengazingenisi ezingwalweni zabo. Ekuhlaziyeni kwethu izingwalo lezi sikuvezile konke lokhu esithemba ukuthi kuzaphathisa abafundi ukuze bananzelele ukuthi abalobi baleso sikhathi babezingenisa njani ezombangazwe ezingwalweni zabo. Sikuvezile njalo ukuthi kwesinye isikhathi ukwehluleka kwabalobi ukuphatha izindaba lezo kwakubangwa yikungaboni kwabo uchuku olwalukhona ngaleso sikhathi.

Umsebenzi wethu siwubeke ezigabeni ezimbili. Isigaba sakuqala sikhangelana amanoveli adindwa kusukela ngo1956 kusiyafika ku1959. Kwathi isigaba sesibili

sakhangela amanoveli adindwa kusukela ngo1960 kusiya fika ku1971. Lokhu sikwenze ngoba sinanzelela ukuthi kulokuhambelana okuthile phakathi kwamanoveli akusigaba sinye ngasinye. Kodwa kumele sikutsho ukuthi kasihlaziya ngawonke amanoveli adindwa kusukela ngo1956 kusiya fika ku1971. Sithethe lawo esibone angathi engabe emele wonke lalawo esingawahlaziya ngawonke.

Sikutshiya kini-ke bafundi bogwalo ukuthi lilufunde libone indlela esihlaziye ngayo izindaba ezikulezingwalo esithemba ukuthi yindlela elingayisebenzisa ekuhlaziyeni kwenu ezinye izingwalo zesiNdebele elizifundayo.

Ugwalo silubhala ngenjongo yokuthi sithuthukise ukuhlaziya kwamanoveli esiNdebele sisebenzisa ulimi lwesiNdebele. Injongo yethu kulokhu yikuthi sizakuba lethuba lokuthi sibumbe amagama amatsha esizawasebenzisa lapha sikhuluma ngezingwalo zesiNdebele. Siyananzelela ukuthi singaqhubeka sisebenzisa isikhiwa ulimi lwethu kalusoze lukhule ngoba phela ulimi lukhula ngokusetshenziswa kubunjwe amagama amatsha lapho oluyabe lusilela khona.

Sikubeke kwacaca njalo ukuthi ekukhangeleni kwethu izingwalo zesiNdebele sisebenzise imibono esuka ekucabangeni kwethu kanye lesiyithethe kwabanye ikakhulu labo abalobi abahlaziya imibhalo yokuzibumbela elotshwe ngabantu ababuswa ngamanye amazwe, sitsho phela abantu abangaphansi kombuso wobandlululo. Sibone leyo mibhalo iqakathekile ngoba indlela okwakuphathwa ngayo abantu ababebuswa ngamanye amazwe iyahambelana kakhulu. Ngakho indlela abantu labo ababhala ngayo izindaba zabo layo iyahambelana. Kuyaphathisa-ke ukuthi sikhangele ukuthi abanye bathini ngaleyo mibhalo sibe sesikhangela ukuthi kuqiniseke kangakanani lokho uma sikuqondisa emibhalweni yesiNdebele.

Sibona amanoveli la akuzigaba lezo esizikhethileyo elokuhambelana okuthile ngendlela alotshwa ngayo kanye langendlela akhangela ngayo impilo yamaNdebele. Sithemba ukwenza kwethu ngale indlela kuzaliphathisa ukuthi lizwisise umsebenzi wethu. Ekuqaleni kwesigaba sinye ngasinye kulesingeniso esitsho ngamafitshane okumunyethwe zingwalo ezikuleso sigaba.

Ekhasini lokucina sethule isihloko esisibize ngokuthi *Umthombo Wolwazi* okuyiluhlu lwazo zonke izingwalo esizisebenzisileyo ekuhlaziyeni kwethu umsebenzi lo.

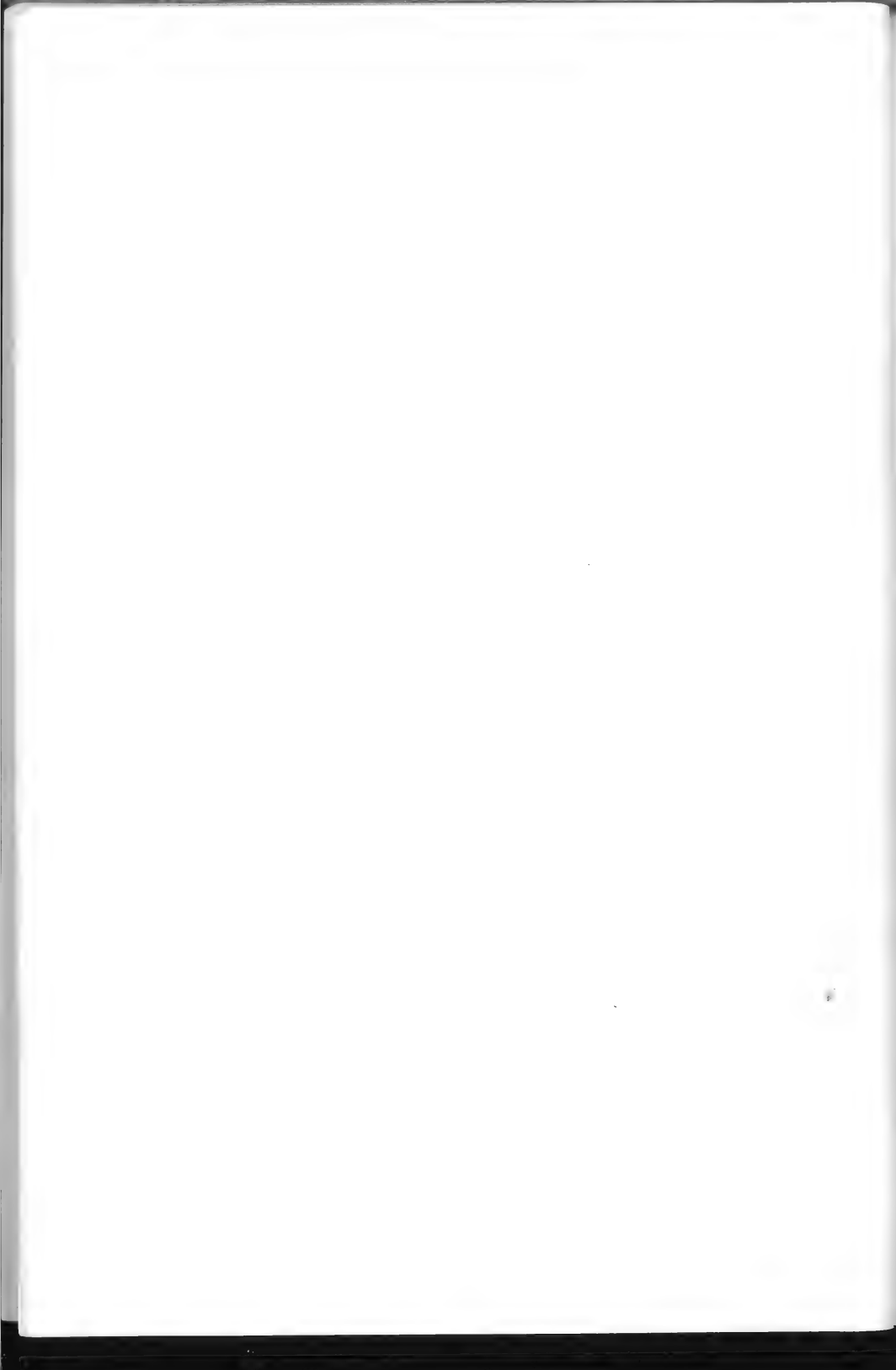
Silwethula kini Mthwakazi ugwalo lolu silethemba lokuthi lungumzamo wethu ekuthuthukiseni ulimi lwabokhokho bethu esiziqhenya ngalo sisithi njengoba lwabakhokhela bahlahla indlela bazebazakwakha kuleli, lathi isizukulwana sabaluzasikhokhela ekuhlahleni kwethu impilo entsha sisebenzisa imitshina emitshile silutshiyele isizukulwana sethu esizaphila ngalo lakusasa.

Tommy Matshakayile-Ndlovu,  
Yunivesithi yeZimbabwe  
20 Mabasa, 2000



## **ISIGABA SAKUQALA**

**Amanoveli adindwa ngo1956 kusiya fika  
ku1959**



# Isingeniso

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Amanoveli la singawabeka ezigatshaneni ezimbili: amanoveli alotshwa ngabalobi befuqwa yisifiso sabo sokufuna ukubonisa uzulu ngalokho ababekubona kusenzeka elizweni lakibo. La ngamanoveli alotshwa abalobi bawo begxile embalini yamaNdebele. Amanoveli la ngathi: *Umvukela wamaNdebele* olwalotshwa nguN. Sithole lo *UMthwakazi* olwalotshwa nguP.S. Mahlangu.

Isigatshana sesibili ngesamanoveli alotshwa ngemva kwenkuthazo eyasuka kugatsha lweSouthern Rhodesia Literature Bureau. Ugatsha lolu lwanxusa abalobi ngokumemezela umncintiswano wokuloba. Amanoveli anjalo awalesisikhathi ngathi: *Akusoka Lingenasici* lo *Wangithembisa Lami* womabili alotshwa ngu I.N. Mpofu, *Uvusezindala* elalotshwa nguD.E. Ndoda lo *Inhlamvu Zasengodlweni* olwalotshwa ngu E.M.Ndlovu.

Okumqoka ngamanoveli akusigatshana sakuqala yindlela abalobi bawo abaveza ngayo inhlalo yamaNdebele. Abalobi bala amanoveli bakhanya bejonge ukuveza amaNdebele engabantu abalembali abaziqhenya ngayo. Lokhu bakwenza beqonde ukuqinisa uzulu wamaNdebele ukuthi angaze azeyisa phambi kwezinye izizwe ngokuzibona angathi yena kasisizwe esiqakathekileyo. Konke lokhu kuyavela engwalweni lezi njalo sithemba ukuthi indlela esizihlaziye ngayo iyakuqinisa lokhu.

Kusigatshana sesibili sikhangelwa amanoveli agxile empilweni yaleso sikhathi njengokuyazi kwethu. Aveza ukuthi amaNdebele ayehezi njani ngalesi sikhathi. Abalobi laba babona izinto ngendlela ezehlukileyo. U.I.N. Mpofu loE.M. Ndlovu bayacaca ekuvezeni AmaNdebele engaphathekanga kuhle ngalesi sikhathi kodwa uD.E. Ndoda wenza angathi umbuso wabamhlophe sewenze abansundu baphuma ebunyameni bangena ekukhanyeni. Konke lokhu kuyavela ngendlela esihlaziye ngayo izingwalo zalesi sikhathi.

Kulesisigaba abahluzi bagcizelela ukuthi indlela umlobi aveza ngayo inhlalo yamaNdebele iphathelele lokuthi yena uxile kangakanani enkolweni yesiKrestu. Inkolo le phela isuka ibone abansundu njengabantu abasemnyameni abasafuna ukukhanyiselwa. Yikho lokhu okudala umehluko phakathi kukaD.E. Ndoda loE.M. Ndlovu ekwethuleni kwabo inhlalo yamaNdebele.UE.M. Ndlovu ubona inkolo yamaNdebele iyinkolo eqondileyo kanti uD.E. Ndoda uyibona ingelahlekileyo.

Izahluko ezilandelayo zizama ukuveza imibono le ngokukhangela ugwalo lunye ngalunye kulezo esizikhethileyo.



# *Umvukela WamaNdebele* (AmaNdebele KaMzilikazi)

*Lwalotshwa nguNdabaningi Sithole*

*Lwahluzwa nguNtombizodwa Ngozi loPrecious Ndlovu*

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## **Imbali yogwalo**

Lolu lugwalo lukaSithole olokuqala njalo luyinovelu yakuqala eyesiNdebele. Ugwalo lolu lwandindwa ngo1956 lukhutshwa ngabeLongman and Green abeCape Town bephathisana labeSouthern Rhodesia Literature Bureau. Lwaphuma ngesihloko esithi *AmaNdebele KaMzilikazi*, kwathi ngomnyaka ka1961 uhulumende weRhodesia wamisa ukuthi lungathengiswa ezitolo zezingwalo njalo lungafundwa ezikolo. Ngakho lwasuswa ezitolo lezikolo leziphaleni zezingwalo (*libraries*) lwasala lusesiphaleni sezingwalo eseYunivesithi yeRhodesia kuphela.

Kwakungavunyelwa ukuthi ugwalo lufundwe ezikolo lokuthi luthengiswe ezitolo zezingwalo ngemva kokuba uhulumende wabamhlophe esenanzelele ukuthi uSithole wayelobe ugwalo lolu elenjongo yokukhuthaza abantu ukuthi basuse abamhlophe embusweni.

Kwathi ekutholeni uzibuse ngo1980 uhulumende omutsha wasenika imvumo yokuthi ludindwe njalo. Lwakhutshwa selubuyeke esihlokwini salo esasivele sikhethwe nguSithole ekuqaleni esithi: *Umvukela WamaNdebele* esasaliwe ngabeSouthern Rhodesia Literature Bureau besithi sizakhuthaza abantu ukuthi bavukele uhulumende wabamhlophe.

## **Imbali kamlobi**

UNdabaningi Sithole wazalwa mhlaka31 ngenyanga kaNtulikazi ngomnyaka ka1920 ezalelwa eNyamayendlovu. Yena-ke lapha esekhuluma ngokuzalwa kwakhe uthi "Ngazalelwa endlini yomdaka elephansi elingcolileyo, ngagoqelwa ngokuyizikhumba okudala ngaqanyeliswa ngesikhumba sempunzi. Ngathunqiselwa ngophondo lwembuzi ukuze ngivikeleke." Wakhula njengabo bonke abafana bentanga yakhe, welusa inkomo, wazingela, wenza konke okwenziwa ngabafana.

Uyise kwakunguJim Sithole, unina kunguSiyaphi Tshuma. Uyise lonina babehlangane koBulawayo lapha uSithole ayesebenza khona ekhitshini. Kwathi ngo1930 uSithole lomkakhe basuka bayahlala eTshabhani (Zvishavane) lapha uNdabaningi abona khona ubunzima bempilo yenkomponi ebantwini abangelamali enengi.

Ngo1932 wangena esikolo eseBritish Methodist. Kwathi ngemva kokufunda okwesikhathi esifitshane watshiya ngenxa kayise owayebelesele esithi katshiye. Wasuka wayasebenza ekhitshini loba yena wayengakufuni lokhu. Ngemva kweminyaka emithathu wangena esikolo seDadaya loba uyise wayengafuni. Ekungeneni kwakhe lapha wahle waphenduka waba ngumKrestu. Kwathi ngemva kokupasa kwakhe ngo1939 waphiwa imali yokuthi ayefundela ukuba ngumbalisi weSunday School, eWaddilove. Ekuqedeni kwakhe lapha wafundisa eWaddilove, eDadaya leTekwane. Waba ngumtshumayeli webandla leBritish Methodist. Kwathi ngo1955 waqalisa izifundo zakhe zobufundisi ekolotshini yeAndover-Newton kweleMelika (United States). Waphenduka eMelika ngo1958.

Ekubuyeni kwakhe wafica ezombangazwe sezivutha bhe. Ngo1960 kwabunjwa ibandla lezombangazwe elabizwa ngokuthi yiNational Democratic Party. UNdabaningi wanxuswa ukuthi azekhuluma phambi kwaleli bandla emhlanganweni owenzelwa eStodart Hall eHarare. Lokhu kwakungathandwa ngababusi abamhlophe njengoba yena wayengumuntu kaNkulunkulu ongamelanga angene kwezombangazwe. Ngemva kwalesi sehlakalo uNdabaningi uthi; "Ngatshelwa ukuthi ngithembise ukuthi angisoze ngenze into efana laleyo ngesikhathi esizayo. Ngathi ngizacabanga ngakho. Kwakungelakuthandabuza phakathi kokukhetha ukulwela inkululeko yelizwe lami lokuphiwa iholo eliphezulu. Inkululeko yayisiba yinto yakuqala, kumele siphathwe njengamadoda elizweni lethu".

Ngakho-ke uNdabaningi wahle wazithi usengowezombangazwe. Ekubunjweni kweNDP wahle waba ngumphathisikhwama wayo omkhulu. Ngemva kweminyaka emibili kubunjwe iZAPU, uJoshua Mqabuko Nkomo esiba nguMongameli wayo uNdabaningi Sithole waba nguMgcinisihlalo webandla elizweni lonke jikelele. Kungalesi sikhathi-ke lapha okwaliswa ukuthi ugwalo *AmaNdebele KaMzilikazi* luthengiswe kanye lokufundwa ezikolo. Kulapha ababusi abaqala khona ukuthi babone ubudlelwano phakathi kogwalo lezombangazwe.

Ngo1963 uNdabaningi waxabana loNkomo wacina ebumbe elakhe ibandla lezombangazwe, iZANU. Wabotshwa nguhulumende wabamhlophe esetheswicala lokudinda emaphepheni izinto ezingekho emthethweni. Waphinda waxabana loMugabe njalo wacina ephendukile eRhodesia ngo1979 wazakwenza isivumelwano loIan Smith loMuzorewa esadala iZimbabwe-Rhodesia. Ekutholeni kweZimbabwe uzibuse ngo1980 uNdabaningi Sithole wabumba ibandla elitsha alibiza ngokuthi yiZANU Ndonga.

USithole uthethe njalo ulabantwana abathathu. Yena ungumlobi omkhulu. Nanzi ezinye izingwalo azilobayo ngemva kwalolu:-



1. *Nation Building*, 1962
2. *African Nationalism*, 1968
3. *Obed Mutezo: the Mudzimu, Christian Nationalism*, 1970
4. *The polygamist-a novel*, 1978
5. *In defence of Rhodesian Constitutional Agreement: A power promise*, 1978.

## Indaba yogwalo ngamafitshane

Ekulobeni kwakhe indatshana yakhe le uSithole kukhanya engaqonde kusilandisela ngendatshana azibumbele yona kuphela kodwa kukhanya angathi uqonde ukuveza izehlakalo njengokwenzeka kwazo ngemva kokunqotshwa kwamaNdebele ngamaNgisi ngo1893/4. Izehlakalo zendatshana yakhe zigxile kuleso sikhathi zihambe zize ziyefika ekunqotshweni kwabo kwesibili ngo 1896/7. Indaba yenzakala emangweni lapha okuhlezi khona amaNdebele.

Indatshana yogwalo-ke imayelana lenhlalo yamaNdebele ngemva kokunyamalala kweNkosi uLobhengula "Mhlana weTshangana". Kusahluko sakuqala ulandisa ngokunyamalala kweNkosi egcizelela ukuthi ngokunyamalala kwakhe uLobengula watshengisa ukwala ukufuywa ngabamhlophe. Ukunyamalala kweNkosi kwaphatha kubi amaNdebele ahlala ekhumbula ngeNkosi yawo ngengoma eyasuka kuleso sehlakalo "Mhlana weTshangana saguqa ngamadolo iNkosi uLobengula wasenyamalala".

Kusahluko sesibili ukukhathazeka lokhu kugcizelelwa nguDungilizwe onguye omele ukuziqhenya kwamaNdebele. Bathi-ke besetshwaleni komakhelwana bexoxa ngakho lokhu okwehlele isizwe sabo uDungilizwe asukume ahaye izibongo zeNkosi. Kusahluko esilandelayo indaba yokunyamalala kweNkosi ikhula ngamandla ngokwethulwa kwephupho likaMaNtshangase. Uphupha ebona iNkosi iphila kodwa iyodwa phakathi kwezizwe, okubenza bakholwe ukuthi iNkosi iyaphila njalo ifuna ukuthi abantu bayo balwise amakhiwa khona izaphenduka.

Kusahluko sesine kungena indaba yemikhuhlane yenkomo. Abamhlophe bazingenela ngokuzibulala bezitshisa okwenza amaNdebele ababone njengabantu abalochuku. Lokhu kwenza ukuthi amaNdebele azimisele ukulwisa abamhlophe ukuze babasuse elizweni labo.

AmaNdebele ahlasela izindawo zabamhlophe afica kulabafazi labantwana kuphela atshaya abhuqa. Amadoda (angamakhiwa) athi esebuya athola sekulucaca. Azonda afa. Yaqala njalo impi. Kule impi uDungilizwe uyafa ngoba yena esala ukusubela ngoba abamhlophe babengababulali bonke laba abasubeleyo ngoba kuthiwa kayisiwo Mandebele. Impi yaphanjaniswa lizulu, amaNdebele asecatsha ezintabeni zeMatojeni. URhodes (uRozi) uthe ekubona lokhu wafisa ukuthi impi ayiqede ngokuphangisa.

Wasuka-ke wayakhuluma lamaNdebele engaphathanga sikhali. Wawancenga ukuthi abeke phansi izikhali bakhulume. Ngemva kokudonda okukhulu amaNdebele aphosela phansi imikhonto yawo. Kulapha-ke uRhodes athola khona igama elithi nguMlamulankunzi.

Yaphela kanjalo-ke impi yamaNdebele esebeke phansi izikhali zawo konke lobuqhawe bawo.

### Abalingiswa abaqakathekileyo

Umlingiswa owethulwe engumuntu oqakatheke kakhulu kulolugwalo nguDungilizwe Khumalo, iNguni elipheleleyo eladabuka ezansi, uMzansi opheleleyo. Igama lakhe "ukudunga" litsho ukuvula indlela ngokususa zonke izikhubekiso. UDungilizwe upha amadlabuzane kuye wonke umuntu osegwalweni njalo upha abantu ithemba kulokho abakwenzayo labangakwenza. Uvezwa engumlingiswa okhathazeka kakhulu ngokunyamalala kweNkosi kodwa engafuni ukuthi kuthathwe njengokuchitheka kwesizwe samaNdebele kodwa efuna ukuthi ukwenza kweNkosi lokhu kuphe abantu amadlabuzane okuthi bale ukuba ngaphansi kombuso wezizwe. Lokhu ukuveza ngokuyitemeleza iNkosi ngezibongo zayo esithi:

Ngwalongwalo kaMatshobana,  
Wen'owafa asakungcwaba,  
NjengeNkos'eyaziwayo  
Ngangezulu kaMatshobana  
Wen'owazond'ukuthunjwa  
Wala khon'ukufuywa yizizwe (*AmaNdebele KaMzilikazi: ikhasi 16*)

Lapha kulula ukubona ukulangazelela kwakhe izinsuku zezolo lapha isizwe samaNdebele esasisaphethwe khona yiNkosi sihlangele ndawonye. Kulezi zibongo zeNkosi kusuka kube sobala ukuzinikela kweNkosi kanye lesibindi sayo, ngokubona kukaDungilizwe, sokwala ukubuswa lokufuywa ngabamhlophe. Kusobala-ke ukuthi uDungilizwe ukhuthaza khonalokho ebantwini bakibo ukuthi bengavumi ukubuswa yizizwe. Ngakho uzimisele ukulwa ukuze abuyisele inhlonipho yamaNdebele lokuziqhenya kwawo njengesizwe esilodumo. Umlobi uNdabaningi Sithole ufuna ukuthi umfundi wogwalo abone uDungilizwe njengeqhawe elilesibindi esikhulu, lokhu ukuveza lapha ethi:

Inhliziyo kaDungilizwe yay' ingasoze yasuthiswa butshwala kumbe yinyama kuphela, kumbe yisifazana, kumbe ngamaphupho, kumbe ludumo lwezolo, yay'ifuna ukuthi ibambane lesilwane isitshukatshuke isijike laphayana. Phela amaqhawe wonke athanda ukubambana lengwe bangayenzi lutho; babambane lenkunzi yenyathi kuthi lanxa ibehlule layo ithi "bengibanjwe ngamadoda" (*AmaNdebele kaMzilikazi: ikhasi 27*).

Lokhu yikho umlobi afuna ukuthi kungene engqondweni zabafundi bogwalo labo babe laleyo mizwa.

UDungilizwe uveza obala imizwa yakhe mayelana labamhlophe kanye lomonakalo abasebewulethe elizweni kanye lokwemuka kwabo abantu ilizwe labo, ngakho uthi:

Madoda, ngaphandle kokuthi senze olunye ulutho lokubatshengisa ukuthi lathi singamadoda njengabo, bazahlala besivezela imihlola engapheliyo" (*AmaNdebele KaMzilikazi*, ikhasi 38).

Umlingiswa lo ungumuntu okhuthaza abanye ukuthi bazinikele ekuzikhululeni ebugqilini bamakhiwa, ukubona kungcono ukuthi afe "kulokuhlutshwa yizinja lezi". Ngenxa yobuqhawe bakhe kanye lokuziqhenya kwakhe ngokuba liNguni njalo emela leyo nhlonipho kuthi ngesikhathi sebesilwa lamakhiwa ale ukusubela ngoba phela amakhiwa ayengababulali labo abasubeleyo. Uyamangala-ke lapha esebona amanye amaNguni esesubela, uthi:

"Hawu! Dlodlo," kwatsho uDungilizwe ngokumangala okukhulu. "Uthini? Uthi sisubele? Uthi sife sembethu ubuhole ngenxa yokwesaba amanye amadoda anjengathi? Bazakuthini abanye abakithi nxa sihlanguana labo phambili sisubele? Kungcono ukuhlanguana labakithi abahambayo ngiliNguni nginje ngiphelele."

"Angathini uMzilikazi kaMatshobana nxa ngihlanguana laye ngisubele na? Suka bo, Dlodlo, uligwala elibi. Utshaywa ngamanye amadoda uze uhawukele ubuhole." (*AmaNdebele KaMzilikazi*: ikhasi 67).

Uthi esakhuluma kanjalo lumhlabe uhlamvu adilikele phansi elimele kabi abe esecela ukuthi uDlodlo amqedise njengalokho okwakuvele kusenziwa ngamaqhawe ezolo nxa elimele kakhulu esebona ukuthi kaselakuphila kodwa isitha silakho ukuthi sibafice besaphila. Bakhetha ukuqediswa ngowakibo kulokuqediswa yisitha ngoba isitha singathaka imithi yaso ngaye uma simfice esaphila.

Kusobala-ke ukuthi uSithole wethula uDungilizwe engumlingiswa afuna ukuthi amele amaNdebele etshengisa ukuzimisela kwawo ukulwela inhlonipho yawo ezimisele ukuyifela kulokuthi emukele ukukhangelelwa phansi. Ubuntu kumele bulwelwe kulokuthi wemukele into elihlazo ngoba ufuna ukuphila nje qha.

Omunye umlingiswa oqakathekileyo lapha nguMaNtshangase, inkosikazi kaDungilizwe. Owesifazana lo uvezwe engumuntu otshengisa ukuthi ukunyamalala kweNkosi kasinto ehlupha amadoda wodwa kodwa ihlupha wonke umuntu. Umlobi umethule ngokumletha elandisela umphakathi ngephupho lakhe mayelana ngeNkosi.

UMaNtshangase uphupha ebona iNkosi igade ibhiza layo elimhlophe ihamba lezinduna zayo, ayibone ihlaselwa yizizwe. Iphupho leli likhathaza umphakathi ngenxa yokuthi uyakholwa ukuthi amaphupho kawezi wodwa kodwa ayizibonakaliso ngomumo okhona kumbe ozayo. Iphupho leli-ke eliphutshwa ngumuntu wezansi ohlonitshwayo likhangelelwe ukuthi liqinise umbono othi iNkosi isaphila njalo iphatheke kubi ngakho ilindele abantu bayo ukuthi basuse amakhiwa khona izaphenduka.

UMaNtshangase-ke njengowesifazana uzama ukukhuthaza abesilisa ukuthi abukho obunye ubuqhawe obedlula ukuzinikela ufele ukuvikela iNkosi yakho

lelizwe lakini. Inkuthazo le umlobi kayiqondisi kuphela ekusivezeleni lokho okwakukhangelwe ngamaNdebele ngaleso sikhathi kuphela kodwa uMaNtshangase umela amanina esikhathi sikaSithole. USithole uthi amanina ezolo ayengasali ngaphandle ezindabeni zesizwe, ngakho kakube njalo lalamuhla.

Abanye abalingiswa kabavezwanga kakhulu kodwa umlobi ukubeka obala ukuthi wonke umuntu oyisizwe samaNdebele uphatheke kubi ngokunyamalala kweNkosi kanye langokuphathwa kubi ngamakhiwa. Lokhu ukuveze ngokuhlala ehlanganisa uzulu emibuthanweni lapha anatha khona utshwala akhulume ngezindaba lezi ekhathazekile. Ngaleyo ndlela uyaphumelela ekuvezeni imizwa yesizwe sonke mayelana lomumo okhona.

## **Indikimba zogwalo**

### **a) Ubuzwe**

Kumele kunanzelelwe ukuthi ugwalo lolu lwabhalwa sekusiya ekupheleni kweminyaka yabo 1950, isikhathi lapha ukulwela ubuzwe kwasekugxile kakhulu. AbaNsundu abanengi ababelwela ezombangazwe basebeqale kudala ukulimuka ngobuzwe babo kanye lokufuna uzibuse. Basebananzelela ukuphathwa kwabo ngochuku ngababusi abamhlophe ababebathathele ilizwe labo. Ngakho-ke kungatshiwo ukuthi le yiyona ndikimba enkulu sibili lapha umuntu esithi uNdabaningi Sithole uyananzelela ukuphathwa ngochuku ngakho utshela abantu ukuthi bathathe izikhali bazilungisele ukulwisana lababusi. Lokhu kuvela obala lapha uNdabaningi Sithole esithi, "umbuso awucelwana njengegwayi, unina wombuso yizikhali, inkosi iyazibeka." Ngala amazwi uNdabaningi Sithole ukhuthaza amaNdebele ukuthi alwe ukuze abeke eyawo inkosi lawo.

### **b) Umhlabathi**

Umhlabathi yinto eqakatheke kakhulu, hatshi emaNdebeleni kuphela kodwa kuye wonke umuntu. Okwadala uhlupho olukhulu ekwehlulweni kwamaNdebele esebuswa ngabamhlophe yikuthi abamhlophe basuka bemuka amaNdebele umhlabathi wabo. Lokhu-ke kwaba yisikhalazo esikhulu sibili ngoba amaNdebele ayengeke aphila engelamhlabathi wawo.

Abamhlophe bona kwelabo icele labo bafuna wona umhlabathi lo okhalelwa ngamaNdebele. Lokhu yikho okwenza ukuthi ngesikhathi izinduna zamaNdebele zisethula izikhalazo ezabangela umvukela kuRozi, zithinta indaba yomhlabathi lokuthi abamhlophe baphume elizweni lamaNdebele, uRozi athi esephendula engathinti lutho ngomhlabathi langokusuka kwabamhlophe elizweni lamaNdebele.

Kusobala-ke ukuthi uSithole ujonge ukukhumbuza amaNdebele ayephila ngeminyaka yabo 1950 ukuthi isikhalazo esethulwa ngoyisemkhulu kuRozi ngo 1897 lalamuhla silokhu singalungiswa. Kanti labaphila ngemva kokuthola uzibuse owatholakala ngo 1980 balakho ukutsho futhi ukuthi isikhalazo leso

silokhu singakalungiswa ngoba abantu balokhu bengawuphiwanga umhlabathi wabo abawemukwa ngabamhlophe. "Abakabuyeli kibo eShamba lapha abaxotshwa khona nguMathengilizwe".

### **c) Ukuphikisana kwemibono lendlela zokuphila**

UNDabaningi Sithole ubonisa umfundi impilo yamaNdebele ngesikhathi abamhlophe bengakangeni kuleli, besazibusa bona bodwa. Ubaveza bengumphakathi olamandla, obambeneyo njalo oziqhenya ngobuzwe bawo. Babephilisana kuhle lezinye izizwe loba kwakuliwa izimpi lezo leyo kwakuyiyona impilo yakhona. Babelenkosi yabo ababeyisekela njalo lokhu kwakubenza babambane. Ingxabano iqala ngokungena kwabamhlophe abeza lenkolo yabo engafani leyamaNdebele kanye lenhlalo yabo engahambelani leyamaNdebele. Ukutshiyana lokhu kuvela obala lapha abamhlophe bedubula izinkomo zamaNdebele ezigulayo kanti wona amaNdebele azi ukuthi:

"Kambe, Masuku," kuqhubeka uNcube, "nxu uzwayo, kuthiwa bazibulalelani izinkomo lezi na?"

"Kuthiwa zilomkhuhlane. Yikho-nje bezidubula."

"Phela, Masuku, angithi umkhuhlane uyelatshwa na?" (AmaNdebele KaMzilikazi ikhasi: 37)

Ngakho-ke kuba sobala emaNdebeleni ukuthi abamhlophe baqonde ukubhubhisa isizwe samaNdebele ngoba amaNdebele angeke aphile engasela nkomo. Umbono lo wawuliqiniso ngesikhathi sempi yomvukela njengoba kwakulokhu kuliqiniso ngeminyaka yabo 1950 ngoba abamhlophe babelokhu bememuka izinkomo zakhe umuntu onsundu kuthiwa ziqeda amadlelo. Lesi kwakuyisikhathi sokuqunywa kwenkomo kuthiwa indoda kayisale letshumi lenkomo kuphela. Pho umuntu abondle ngani abantwana uma kunjalo?

USithole ujonge ukutshengisa inhlalo yamaNdebele ngaphansi kombuso wabamhlophe lokuthi kwaba lempumela bani empilweni yabo yansukuzonke. Kanti kunjalo kayekeli ukutshengisa ukuphindisela kwamaNdebele. Ngaleyo ndlela ubonisa ukuthi ukwehlulwa kakutsho ukuthi abantu sebefike komlindi uyacina. Kodwa kutsho ukuqala kokuqoqa kutsha lilungisela ukulwa kutsha. Lokhu ukuveza kuhle ngokuqala agcizelele ubuqhawe lesibindi samaNdebele. Usuka-ke atshengise ukuthi amaNdebele anqotshwa ngaleso sikhathi ngoba izikhali ayezisebenzisa zazingamelani lezabamhlophe. Ngakho ekulungiseleni ukulwa kumvukela wesibili kudingeka ukuthi kudingwe lezikhali ezingcono. Lokhu-ke yikho okwakhokhelela ekuthini amaNdebele anqobe empini yesibili eyomvukela loba belokhu bengatholanga lokho ababekufuna.

### **Ukwethulwa komphakathi wamaNdebele**

Umlobi wembali uT.O. Ranger lapha ekhuluma ngamaNdebele uthi

(Lobengula and the Ndebele as a whole felt they had nothing to gain by involving with whites. Their aim was to live in "Chinese isolation", to continue their system without interference).

ULobengula lamaNdebele wonke jikelele babebona bengeke bancedakala ngalutho ngokudlelana labamhlophe. Ababekufuna yikuthi babayekele bezhilalele bodwa, beqhubeka ngenhlalo yabo yansukuzonke.

Umbono lo uqiniswa yinkulumo uNdabaningi Sithole ayipha induna uMasuku othi:

Izinto azisamanga kuhle ngenxa yemihlola yamakhiwa. Sifuna-ke babuyele kibo lemihlola yabo (*AmaNdebele KaMzilikazi*: ikhasi: 70).

USithole wethule amaNdebele bengabantu abaziqhenya ngokuba yibo kwabo, abazaziyo ukuthi bangobani, abazi imbali yabo ngokupheleleyo njalo begxile bephelele enkolweni yabo. Ubatshengisa njalo bengabantu abalesibindi abazimisele ukulwisa ingqe yini ebakhubayo endloleni yabo. Ngendlela awethula ngayo amaNdebele kwenza ukuthi umbono lo owawujwayele ukuvezwa ngamakhiwa othi abantu abansundu yizidlwangudlwangu ezintula emnyameni zingazi lutho njalo ngabantu abangelambali, besithi ubumnyama yiyona mbali yabantu abansundu, uphele du. Kusuka kube sobala ukuthi konke lokho okukhulunywa ngamakhiwa mayelana ngabantu abansundu, ngamanga aluhlaza tshoko.

Kwesinye isikhathi ukutshiya kumfundi munye ngamunye ukuthi atsho lokho akucabangayo ngamaNdebele yena esuke waveza izehlakalo njengoba zazinjalo. Lokhu kuvela kuhle lapha eveza isehlakalo samaNdebele esokubulala abafazi labantwana bamakhiwa omkabo bengekho. Loba kunjalo kuyabe kukhanya ukuthi kulokubhinqa okuthile okuvezwa nguSithole ebhinqa bona abamhlophe labo. Lokho kusekelwa yinkulumo le ethi:

Angazi kumbe abanengi bayavumelana lawo umcabango lo lokwenza lokhu kwamaNdebele. Kodwa kusobala ukuthi amaNdebele ayengathandi amakhiwa ezweni lawo. Ngubani ongabulala impisi atshiye umntanayo na? Ngubani ongabulala inyoka atshiye amaqanda ayo na? (*AmaNdebele KaMzilikazi*: Ikhasi 55).

USithole uyayiveza njalo ngokupheleleyo inhlalo yamaNdebele ngokuveza lezo zinto abaziqakathekisayo abazibona ziyizo eziyisisekelo sempilo. Uthi imibuso yamaNdebele mithathu, utshwala, inyama lomfazi. Indoda yindoda ngabafazi abanengi.

Utshwala lenyama yikudla. Umfazi uzala isizwe. Uzala amajaha aba libutho lesizwe lezintombi eziletha inotho ekhaya isizwe sande.

USithole uyalandisa ngokudabuka kwesizwe samaNdebele kodwa akugcizelelayo yikuthi sasibunjwe yimihlobo etshiyeneyo kodwa bonke sebeziquhenya ngokuba ngamaNdebele. Babehloniphana ngokuthi omunye



umhlobo wawulokunye okungekho komunye umhlobo ngalokho bananzelela ukuthi kuyadingeka ukuthi baphile ndawonye ukuze impilo zabo zivikeleke. Uthi-ke uSithole ngaleyondlela kwaba lokuhloniphana phakathi kwabeZansi labeNhla kanye labakaMambo. Kusobala-ke ukuthi kulolugwalo lwakhe uSithole uqonde ukugcizelela ukuthi kuqakathekile ukuthi isizwe sibambane uma sizakwenelisa ukunqoba izitha zaso.

Konke lokhu osekuqanjwe ngaphezulu kuqinisa umbono othi ugwalo lolu umlobi walo waluloba ejonge ukulimukisa abansundu besikhathi sakhe ukuthi kumele babambane njengalokho okwakwenze okhokho babo. Okhokho babo banqotshwa ngokuswela izikhali ezazingamelana lezamazakhiwa kuphela, hatshi ngoba bengabambananga. Kubaqotho-ke ukuthi lolu lugwalo olumayelana lezombangazwe.

URozi amaNdebele ambiza ngokuthi ngumlamulankunzi ngoba bona engqondweni zabo babesithi amakhiwa ayananzelela ukuthi lawo angamadoda njengawo. Kodwa umlobi uSithole uqinisa elokuthi uRozi yena wayengafuqwa yikwesaba amaNdebele kodwa wayebona ukulwa lamaNdebele kuzambambelela ekuthapheni inotho leyo ayeyibona elizweni lawo. Yikho umlobi esithi:

Yena umcabango wakhe wonke waw'usekuqhutshweni kwemisebenzi efana lokwemba imigodi, lokulungisa imigwaqo, lokwakha amazibuko, lokuvula amabhizimusi (*AmaNdebele KaMzilikazi*, ikhasi 60).

Lokhu kuphinda njalo kuqiniswe yikuthi izikhalazo zamaNdebele eziyizo eziqakathekileyo kavelanga wakhuluma ngazo. Umlobi usuka awuveze kuhle njalo umcabango kaRozi lapha ethi:

Wakubona engqondweni yakhe ukuthi amaNdebele kawafuni amakhiwa ezweni lawo, kodwa wakubona njalo ukuthi noma bengawafuni kodwa bangenzani lemikhonto yabo? Kwabasobala kuye ukuthi abemikhonto yinyama yamanqe kwabemibhobho (*AmaNdebele KaMzilikazi*, Ikhasi 71).

Lokhu-ke yikho okujongwe nguSithole kulolugwalo mayelana ngombuso, abalamandla kuwo yilabo abalezikhali ezingcono, kawucelwana njengegwayi, uvikelwa ngezikhali.

Lo ngumbono okhanya uqotho sibili ngemibuso yonke. Lowo osengene esikhundleni angeke asuka nje engalwiswanga. Loba indlela zokulwiswa zitshiyana ngezikhathi ezitshiyeneyo lemazweni atshiyeneyo kodwa iqiniso yikuthi umbuso kawutshiyelwana njengegwayi.

Ukulungisa izikhalazo zabantu kuqakathekile ngoba kwenza labo ababuswayo babone ukuthi uyabanakekela. URozi kazange akwenze lokhu pho ukuthula kwakuzavelangaphi abantu bengahlalisekanga? Kakumangalisi-ke ukubona kusiba lomvukela wesibili loba kwathatha isikhathi ukuthi uqalise. Lesi-ke yisifundo uSithole asethulela ababusi bonke ukuthi loba umbuso ungowalabo abalezikhali ezingcono uma abantu bengahlalisekanga kuhle kulowo mbuso bayazidinga izindlela zokuwususa loba usuqine kangakanani.

## IRhodesia Literature Bureau yaba lempumela bani ekulotshweni kwalolugwalo.

Ugatsha lolu lwalukhuthaza ukuthi izingwalo zesiNdebele zingabi zinde ngoba abafundi bazo bengabantu abasaqalisa ukubala, lokhu kungabe yikho okwenza ukuthi ugwalo lube lufitshane. Lulamakhasi angu73 kuphela. Mhlawumbe ngenxa yokuthi ugwalo lolu ngolwakuqala engwalweni zesiNdebele abogatsha lweLiterature Bureau bakhanya bengazange baluhlolisise ukuthi luquketzeni. Isihloko salo sakuqala esithi, *Umvukela WamaNdebele*, yiso kuphela esasibakhathazile, yiso abasiguqulayo konke okunye bakutshiya kunjalo.

Indlela umlobi ethule ngayo indaba yakhe itshengisa ukuthi ngumuntu ofuna ukukhuthaza abantu bakibo ukuthi bananzelele ukucindezelwa kwabo lochuku abaphethwe ngalo njalo bathathe amanyathelo okuzikhulula kulobu bunzima. Kakumangalisi-ke ukuthi akuthathanga isikhathi eside kwaliswe ukuthi ugwalo lolu lufundwe kanye lokuthengiswa ezitolo zezingwalo.

## Isiphetho

Sithanda ukuphetha ngokukhangela ubuciko obusetshenziswe nguSithole ekulobeni kwakhe indaba yakhe. Kulolugwalo uSithole usebenzise ingoma, ukugida kanye lokwethula izibongo zeNkosi. Izinto zona lezi zontathu ziyingxenye yomphakathi wamaNdebele. Ekuhlabeleni lekugideni kwabo baveza yonke imizwa yabo kanye lalokho abakuqakathekisayo empilweni zabo. Kanti njalo izingoma, imigido kanye lezibongo zeNkosi kuveza imbali yawo amaNdebele. USithole uhle avule ugwalo lwakhe ngengoma "Mhlana weTshangana, Sesiguqe ngamadolo, Mhla uLobengula wanyamalala". Le yingoma eletha imizwa ebuhlungu lapha amaNdebele ekhumbula ngokwehlulwa kwawo lokunyamalala kweNkosi yawo.

USithole usebenzisa ingoma le njengensika ebambe ugwalo lwakhe. Ngakho ngokusebenzisa ingoma ukwenza kube lula ukuthi imizwa ebuhlungu ingene engqondweni zabafundi bogwalo. Njengoba iyingoma ezahlatshelwa ngabantu bonke, kubenza bahlangane ndawonye bacabange ngento yinye, eyikwehlulwa kwabo. Lokhu kwenza abantu bahlangane ndawonye njalo bonke babeledlabuzane eliqutshulwa yilokho kwehlulwa. USithole ulethemba lokuthi kuzakuba lidlabuzane elithi kabalwe.

Ukuhaywa kwezibongo zeNkosi lakho kuphakamisa imimoya yabo bazizwe sebekwelinye ilizwe. Yikho lokhu okwenza ukuthi nxa uDungilizwe esithi; "Ngwalongwalo kaMatshobana" uDlodlo aphenyule ngokuthi, "Mus`ukuyithinta leyo, Khumalo. Yindaba ebuhlungu kithi sonke, ungaboni ukuthula lokhu, siyabulaleka ngendaba le."

UNDabaningi Sithole indaba yakhe kakusindaba yokuzibumbela nje kodwa uyithatha kuzehlakalo zeqiniso ezenzeka ngoMvukela wakuqala oka1896/7. Uqalisa isahluko sinye ngasinye ngembali eyaziwayo eyaleso sehlakalo abe esengezelela lokho okuzakwenza ukuthi umfundi wendaba azwisise ukuthi abantu

baleso sikhathi izinto babezibona njani. Kacini lapho, uqhubeka abeke izinto ngendlela eqinisa ubuqhawe babantu ngaleso sikhathi. Lokhu ukwenza elethemba lokuthi kuzakupha abaphila ngalesi sikhathi ugwalo olufundwa ngaso amadlabuzane okuthi labo bengavumi ukuqilwa ngezinye izizwe. Ngaleyo ndlela luba lugwalo olupha inkuthazo enkulu ekuthini umuntu alwele inhlonipho yakhe.

### **Imbali yabahluzi**

UNtombizodwa Ngozi uzelwe mhlaka26 kuMpandula ngo1978. Wafunda eJabulani leMpumelelo, izikolo eziseMpopoma. Kusukela ngo1991 kusiya ku1996 wafunda eMpopoma High. Wangena eYunivesithi yeZimbabwe ngo1997. Ngesikhathi sokubhalwa kogwalo lolu ubesemnyakeni wesithathu ezifundweni zakhe zeB.A. egxile ezifundweni zesiNdebele lesiNgisi.

UPrecious Ndlovu uzelwe mhlaka27 kuNhlolanja ngo1978. Wafunda esikolo seTshabalala, eMasuku leMafela zonke zikoBulawayo. Imfundo yesekhondali wayenzela eHlangabeza High. Wangena eYunivesithi yeZimbabwe ngo1997. Ekubhalweni kogwalo lolu ubesemnyakeni wesithathu wezifundo zakhe zeB.A. egxile ezifundweni zesiNdebele lesiNgisi.

### **Umthombo wolwazi**

Sithole, Ndabaningi, *African Nationalism*, Oxford University Press, Cape Town, 1962.  
Mutezo, Obed, *The Mudzimu Christian Nationalist*, O.U.P. London, 1970.  
Ranger, T.O., *Revolt in Southern Rhodesia, 1896-7*, Heinemann, London, 1967.

## UMthwakazi

*Lwalotshwa nguPeter Sivalo Mahlangu*

*Lwahluzwa nguThulani Dube*

### Imbali yogwalo

Ugwalo UMthwakazi ludindwe ngomnyaka ka1957 njalo lube yinovelu yesibili ukubhalwa eluhlwini lwamanovelu abhalwe ngolimi lwesiNdebele. Lwadindwa ngabeShuter and Shooter, abePietermaritzburg, eZansi Afrika 'bephathisana labeSouthern Rhodesia Literature Bureau.

### Imbali kamlobi

UMahlangu udabuka endaweni yaseNkayi njalo uzalwe ngomnyaka ka1923. Ngokuloba kukaMatshakayile-Ndlovu (1994:ikhasi 272) uMahlangu uzalwa ngumntanenduna uSivalo. Unina kaMahlangu ngumntakaMathambo Ndlovu yena owaba ngumuntu wakuqala kwelamaNdebele ukwemukela isiKrestu. Kungxoxo eyenziwa nguMatshakayile-Ndlovu laye uMahlangu, uMahlangu wabika ukuthi kungenxa yesifiso sikanina ukuthi abantwabakhe bafunde okwenza ukuthi uyise abakhuthaze ukuthi baye esikolo.

Ugwalo UMthwakazi lwalotshwa ngenhloso yokugcina imbali yamaNdebele. Kungakho-ke kalufani lezinye izingwalo ezikhangelwa njengamanovelu. Kulolugwalo umlobi wenza kucace ukuthi lokhu akulobayo kakusilodaba lokuzibumbela kodwa liqiniso elenzakalayo. Kukhona kodwa izindatshana ezimfitshane phakathi egwalweni umlobi atshoyo ukuthi kalaqiniso noma zenzeka kumbe hatshi. Kodwa isiqoqo esikhulu sogwalo siqukethe imbali yamaNdebele.

UMahlangu wabikela uMatshakayile-Ndlovu (1994:ikhasi 272) kungxoxo abayenzayo ukuthi waqala wachwayisisa ngembali yamaNdebele engakahlali phansi ukuthi abhale ugwalo lwakhe. Kuqakathekile ukunanzelela ukuthi ugqozile lokubhala ugwalo lolu uMahlangu waluthatha ngaphi. Kusandulelo sogwalo lwakhe uMahlangu ubhala esithi,

Isifiso esikhulu yikuthi abantwana kabathi befunda ngezindaba zezinye izizwe, baqale ngokufunda ngezindaba zesizwe sakwabo, bathi-ke sebefunda izindaba zezinye, babelalo ulwazi lwendaba zakibo . . .

Okuqakatheke kakhulu kukho konke lokhu okungabe kuyenziwa lapha yikuthi kakukho imfundo edlula ukwazi izindaba lezinto zemvelo; zonke izizwe ziphakamisa ubuzwe bazo ngezinto lezindaba zemvelo yazo, thina-ke? (Mahlangu, 1957: ikhasi iii)

Kusobala-ke ukuthi ukubhala kukaMahlangu ugwalo lolu kwakungumzamo wokuqoqa lokugcina imbali yamaNdebele. Kuyacaca ekubhaleni kwakhe ngaphezulu ukuthi ulwazi lwembali yesizwe lapha umuntu adabuka khona luyinto eqakathekileyo. Kukhanya ukulotshwa kwengwalo lezi ezinjengolukaMahlangu kwenziwa njengendlela yokutshengisa abelungu ukuthi akulasizwe esingelambali ekhwabithekayo. Lokhu kwalandela inkulumo yabelungu yokuthi isizwe esimnyama sasingelambali bona bengakafiki kuleli.

UMahlangu wafunda ezikolo zakuBulawayo uthe eqeda lapho wasebesebenza khona koBulawayo ethunga kodwa kwathi ngenkuthazo yabantu ababesazana labazali bakhe wacina etshiyile waya eZansi Afrika ukuyaqhuba khona imfundo yakhe eAdam's College, eManzamtoti. Waqeda lapho wayaqhubeka eseYunivesithi yeFort Hare lapha agqiba khona iziqu zeB.A. Wabuya waqhubekela phambili wagqiba iziqu zeM.A.

UMahlangu usebenze isikhathi eside engumhloli wezikolo. Wayengomunye wabalutshwane owayelesikhundla esiphezulu kwezemfundo ngaphansi kombuso wabamhlophe.

Ngo1974 wabhala ugwalo lwakhe lwesibili, *UNcagu kaMbona*. Ugwalo lolu walubhala ngemva kokunanzelela ukuthi kudingeka izingwalo zesiNdebele ezingafundwa yizifundi ezikubanga lesine emfundweni ephezulu.

## Indaba yogwalo ngamafitshane

Ukuthi "Mthwakazi" kutsho isizwe samaNdebele. Leli yilo igama isizwe samaNdebele esasizibiza ngalo. Kawazange amaNdebele azibize ngokuthi wona angamaNdebele. Ugwalo lolu lulandisa ukudabuka kwesizwe esinsundu. UMahlangu uvula ugwalo lwakhe ngokulandisa ukuthi sonke isizwe esinsundu sidabuka emhlangeni wonalo esiwejwayeleyo owomfula. Kodwa ekulandiseni lokho kakucaci ukuthi abantu badabuka njani kulowomhlanga.

Ngemva kokulandisa ngokudabuka kwesizwe esinsundu emhlangeni uMahlangu uthi yena ukhokho wakuqala wesizwe samaNguni kwakunguMhlanga. Kakucaci njalo kumbe ibizo leli walithathela emhlangeni na njengoba enguye ukhokho wakuqala. Kuthiwa uMhlanga lo wazala laye waba lezizukulwana ezithize. UMBumbi wathi ebona ukuthi abantu sebezalane bababanengi wabona kukuhle ukuthi abathumele ilizwi lokuthi lanxa besifa bazakufa baphinde bavuke. UMBumbi wathumela unwabu lalowo mbiko kodwa ngenxa yokuswela umtshitsho, unwabu wathatha isikhathi eside kakhulu elokhu engakaphenduki. UMBumbi wacina ethuma untulo ukuthi ayebatshela abantu ukuthi bazakufa bangaphindi bavuke. Ngesiqubu sakhe untulo wagijima wafika walethula ilizwi

lelo engakafiki unwabu. Uthe efika unwabu lombiko ayesethemba ukuthi uzajabulisa abantu bala ukumlalela abantu besithi sebezwe okukhulunywe nguntulo. Kulapho abantu abathathela khona inkulumo yokuthi "Sesizwe elikantulo."

UMahlangu uthi lukhona olunye udaba njalo oluthi isizwe esinsundu sadabuka ngokuhlangana kwezizwe ezimbili esama*Hamites* (esimhlotshana) lesama*Negroes* (esimnyama) phezulu endaweni eyilizwe laseGibhide namhlanje. Kuthiwa sathutha ngamaqembu atshiyeneyo isizwe lesi amanye amaqembu eqonda ezindaweni ezitshiyeneyo. Kuthiwa-ke iqembu leli eligoqela abakwaZulu, lamaXhosa, lamaSwazi lamaNdebele lonke lithi ukhokho walo nguMhlanga.

UMahlangu uthi ukuzalana kwabantu besiNguni kusukela ngesikhathi sikaMhlanga kwaba kanje. Ukhokho omkhulu uMhlanga wazala uMusi, uMusi wazala uMntungwa, uMntungwa wazala uKhumalo, uKhumalo wazala uNdaba, uNdaba wazala uLanga, uLanga wazala uNgululu, uNgululu wazala uMangede, uMangede wazala uMatshobana, yena wazala uMzilikazi yena ozala uLobhengula.

Udaba lokwakhiwa kwesizwe samaNdebele luqala kwaZulu. Kuthiwa uMzilikazi wayeyinduna kaTshaka ethembekileyo njalo eyayiyingcitshi ekugwazeni. Sekusithi-ke ngelinye ilanga uTshaka sethuma uMzilikazi ukuthi ayelwisa inkosi ethile okuthiwa nguHanini ayithumbele izinkomo. Wahamba uMzilikazi wafika wazidla lezonkomo wabuya lazo. Kuthiwa ekuzihambiseni enkosini uTshaka wasala egodle ezinye wazigcina yena. Uthi uMahlangu lezonkomo eziyizo ezavusa umsindo zinkomo ezimbili ezilubhidi ezazizinhle. UTshaka wathi ekuzwa ukuthi uMzilikazi usele lezinye inkomo wathumela izithunywa ukuthi kazibuye lezonkomo. Kodwa uMzilikazi wababuyisela bengelalutho.

Ngokucaphuka okukhulu uTshaka wathumela ibutho leMpohlo ukuthi liyemhlasela uMzilikazi. Wafika walehlula uMzilikazi. Ngemva kokuthola iqhinga lokuthi angamehlula njani uMzilikazi uTshaka wawathumela amanye amabutho kwalwiwa uMzilikazi waze wacabanga ukufohla aphume kwaZulu ayezidingela enye indawo yokwakha. Kubikwa uMzilikazi waphuma lamabutho angabangamakhulu amathathu. Impi kaTshaka yamlandela ilokhu ifuna izinkomo zenkosi yaze yaphose yazongena kuleli eseliyiZimbabwe namhla. UMahlangu uyatshengisa ukuthi izibongo zikaMzilikazi ziveza njani izimpi azilwayo esuka kwaZulu.

Ekusukeni kwakhe kwaZulu wayethi angahlangana labantu abathumbe ahambe labo abangenise esizweni sakhe. Abesilisa babengeniswa ebuthweni. Kuthiwa ekuhambeni kwakhe uMzilikazi esiza kuleli wedlula phakathi kwesizwe sabeSuthu. Ngalesosikhathi indlala yayisimhlasele labantu bakhe. Wasecabanga-ke ukuthi kungcono adle izinkomo zabeSuthu. Kuthiwa abeSuthu labo babelecebo elihle lokukhwela phezu kwentaba bagiqele amatshe phezu kwesitha esibahlaselayo sivela phansi. Bakhwela lezinkomo zabo phezu kwentaba. Uthe ezama ukubahlasela uMzilikazi bamgqela amatshe waze wadela. Inkosi yabeSuthu,



uMoshoeshoe, kuthiwa yaphetha imzwela uMzilikazi labantu bakhe ngoba ibona ukuthi balambile yabathumela izinkomo badla.

Kuthiwa isizwe sabeSuthu lesi yiso esanika amaNdebele ibizo lonaleli elithi "amaNdebele". Kuthiwa ibala leli livela kwelesiSuthu elithi "kiMatebele" okutsho ukuthi abantu abangaziwayo. Kwabayikho ukusuka kwakhe uMzilikazi eseqhubekela phambili njengoba uDingane, owayesethethe isikhundla sikaTshaka, wayelokhu esamfunile ngemuva. Kuthiwa phambili wathola isizwe samaRolong esasibuswa nguMoroka lakhona wafika wathumba abantu lezinkomo wadlulela phambili elokhu esandisa isizwe sakhe. Wathi esuka lapho wangena eTransvaal lapho athola khona kugcwele imihlambi yezinkomo zamabhunu yeluswe ngabathwa wafika wazibuthela wahamba. Lezizinkomo zadala izimpi ezinengi phakathi kwakhe uMzilikazi lamaBhunu zilokhu zithunjelwana zithathelwana.

UMahlangu uyachasisa lapha ukuthi umbono wamaBhunu lamaNgisi wokuthi uMzilikazi wayetshontsha izinkomo zamaBhunu kawuqondanga ngoba ngesiko lesintu ukuthumba kakusikho kuntshontsha. Oyabe ethunjelwe ulelungelo lokulandela impahla yakhe afike alwe ayithathe nxa enqobile. Ulakho njalo ukuthatha edlulise okwakhe ukuze abhodlise umoya wakhe.

Phambili uMzilikazi wathola isizwe samaNdebele kaMagodonga. Lababantu kubikwa babesuke kwaZulu eminyakeni eminingi eyedlulayo. Ukuthi bona ibizo elithi "amaNdebele" balithatha ngaphi kakucaci. Kubikwa uMagodonga wafika wamamukela ngesihle uMzilikazi wamupha lokudla badla abantu bakhe njengoba indlala yayisiqala ukuhlasela. Kuthiwa uMagodonga wasephambanisa ngokutshengisa uMzilikazi imigqa ethile ayeyenza ngemithi. Wayengena lesikhuni sibhebha esizibeni ayephuma laso ngaphetsheya silokhu sinjalo. UMzilikazi wakuzama kwamehlula. Ngemva kokusetshenzwa yinyanga kaMagodonga ngomswane (uthuvi) kaMagodonga uMzilikazi wagcina esekwenelisa ukwenza njengoMagodonga. UMagodonga kwacina sekumehlula. Ngelinye ilanga uMzilikazi wacela ukuthi amabutho aphume ayezingela. Yena wasala egodle amanye. Athe esephumile wasala ebulala uMagodonga.

Wasuka kanjalo-ke uMzilikazi eselubangisa phambili. Ekuhambeni kwakhe wafika waphumula eMkhwahla lapha akha khona okungumuzanyana khona. Kukuyonale indawo lapha ahlangana khona lomuntu owayesezakuba ngumngane wakhe omkhulu, uRobert Moffat kumbe uMtshede. UMtshede wamlayela ukuthi kwakulendawo enhle phambili kwelikaMambo kungcono atshiye indawo leyo eyayimhlaselisa ngamaBhunu loDingane.

Ekusukeni kwakhe lapha uMzilikazi isizwe sakhe sadatshulwa saba ngamaqembu amabili. Elinye iqembu lasuka laqonda iNgulukudela (Limpompo) liqhuba abantwana labesifazana njalo liphethwe nguGundwane Ndiweni. Elinye iqembu lahamba lenkosi njalo laliphethwe nguMaqhekeni Sithole. Iqembu elahamba lenkosi laqonda eMahalihali layaquma kwelaBatswana lehlela kwelakoNgwato. Kubikwa lalahleka okwesikhathi eside leliqembu selizama ukuyahlangana lelukaGundwane elalihle lachapha uNgulukudela.

Iqembu likaGundwane elalihle lachapha uNgulukudela lafika lakha umuzi koGibixhegu, lamuhla osekuthiwa yiNtabayezinduna khona, lalindela inkosi. Kwaze kwafika isikhathi sokuthi kudlalwe inxwala inkosi ingakafiki. Ngesiko lesiNguni nxa inkosi ingekho kayidlalwa inxwala. Inxwala ivulwa yinkosi kuphela. Njengoba inkosi yayilokhu ingabonakali ezinye izinduna zavumelana ukuthi kungcono inkosana uNkulumane kubeyiyo evula inxwala. Eyinye yezinduna uMkhithika Thebe yala yathi ilanga lingaze laphuma elinye lingakatshoni kungcono bayiphe amadoda iyedinga inkosi izovula inxwala njengomthetho. Ngalesisikhathi uMzilikazi wayeselizweni laba Nanzwa. Wahamba uThebe wayidinga waze wayithola inkosi wabuya layo.

Ekuphendukeni uMzilikazi wafika inxwala isivuliwe, wafika wabiza izinduna nsitha yinye ngayinye kulezo ezazisele zifaka uNkulumane esikhundleni. Kuthiwa inengi lalezo zinduna ezayakomkhulu kazizange zibuye zibonakale. UMahlangu uthi abanye bacabangela ukuthi leyo ntaba eseduzane lalapho okwakulomuzi wakoGibixhegu khona ithiwa yintaba yezinduna nje ngoba ezinengi zabulawelwa khona. Ngemva kwalokhu uMzilikazi wakhuphuka wayakwakha phambili ngoba engathandi ukuhlala eduzane lalapho okwakufele khona izinduna zakhe. Umuzi wakhe omutsha wawuthi nguMhlahlandlela. UNkulumane kwathiwa kabuyiselwe koyisemkhulu eSwazini nguWabayi. UWabayi watshelwa nsitha ukuthi uNkulumane agongodwe endleleni ngoba wayenze into engafanelanga ngokuthatha isikhundla sikayise esaphila.

Ngemva kwezidididi lezi uMzilikazi waqala ukuhlala phansi wazinja wakha. Amabutho akhe wawabeka ngezigaba ezine wawabekela lezinduna zawo. Kusahluko sesithupha uMahlangu uyethula yonke imizi eyabunjwa nguMzilikazi, lezinduna zakhona kanye lamabutho.

Kusahluko sesikhombisa uMahlangu ubhala ngokubusa kukaMzilikazi kanye lempilo yamaNdebele. Ulandisa ngendlela uMzilikazi abusa ngayo. Kuthiwa ekufikeni kwakhe kwelikaMambo wahlasela izizwe ezaziseduzane laye ukuze akhulise isizwe sakhe. Abamhlophe lokhu babekubona njengochuku olutshengisa ukungabilozwelo lokusalela emuva ekucabangeni okuphucukileyo. UMahlangu (1957; kukhasi 23) uthi ukwenza kukaMzilikazi lokhu "Kwakuyikho ukucenta kwakhe lokho laye; umuzi kawakhiwa lapha kungacentwanga khona." Njengoba sekukekhwela ngaphambilini, uMahlangu ubhala ugwalo lolu eqonde ukuqondisa imbali lemikhuba yamaNdebele eyayingazwisiswa ngabamhlophe.

UMahlangu ubhala njalo etshengisa ngokukhuliswa kwabantwana ngesiko lesiNdebele. Uyatshengisa ngamafitshane ukuthi abafana babekhuliswa njani baze bakhule babuthwe bangene ebuthweni. Ulandisa njalo langendlela inxwala eyayiphathwa ngayo leminyane imicimbicimbi eyayiphathelane lenxwala.

Uthe eshlezi wazinja-ke uMzilikazi kwaqala ukufika abamhlophe becela ukuzatshumayela phakathi kwesizwe samaNdebele. Njengoba wayesevele wenza ubungane loMtshede kwabanzima ukuthi ancitshe abantu bakaMtshede invumo. Kodwa abantu bakaMzilikazi baqonqoselwa ukuthi bangalingi bangene inkolo

yesikrestu ngoba izinduna ezinengi zazingabathembi abafundisi. Kuthiwa abafundisi bathatha isikhathi eside betshumayela kodwa bengatholi bantu abaphendukayo.

Ekufeni kukaMzilikazi ubukhosi bathathwa nguLobhengula ngemva kokuba uNkulumane onguye owayekhangelelwe ukuthi athathe ubukhosi esedingwe waswelakala. Kwake kwaba lombango wobukhosi uMbiko esala ukuthi uLobhengula athathe ubukhosi ngoba esithi uzalwa eSwazini njalo ukhule lemikhuba emibi yabelungu eyokudla amadube. Ngemva kokwehlula uMbiko, uLobhengula wazinja kuhle esihlalweni sakhe. ULobhengula uqala ukubusa nje amakhiwa a vele asengenile kuleli njalo asehlupha ecela izindawo zokumba imigodi, ukuhlala lokutshumayela ivangeli. Kungenxa yalezi nhlupho ezabhekana loLobhengula ezenza ukuthi abhalelane isivumelwano sokumba imigodi esaziwa ngokuthi yi-*Rudd Concession*.

Bathe sebehlale bazinja abelungu baqala ukwalisa uLobhengula ukuthi ahlasele njalo athumbele izizwe inkomo ayekade ekwenza ngaphambilini. Kuthe-ke ngomunye umnyaka amabutho eyehlasela kwelemaTshoneni kwavuka impi phakathi kwawo lamakhiwa ayesithi izimpi zamaNdebele ziphambanisa imisebenzi yawo. Yiyonale impi eyabangela ukuthi uLobhengula atshiye etshise umuzi wakhe koBulawayo laye anyamalale ngemva kokuba esebonile ukuthi amabutho akhe asesehlulwa. Kwaba yikuchitheka kwesizwe samaNdebele. Kwabayikho ukuqala kombuso wabamhlophe kuleli.

Kuthiwa kwathi kuphela umnyaka ka1895 kwavela izinto ezinengi ezaphambanisa abantu. Kwafa izinkomo zabo ezinengi zibulawa ngumkhuhlane ababengawuzwisisi. Bacabanga ukuthi ngumhlola odalwa ngamakhiwa ngakho kungcono adudulwe asuswe elizweni labo. Abantu babekhonona njalo ngochuku amapholisa ayebaphatha ngalo bengonanga lutho. Kwaqhamuka impi eyaziwa ngokuthi "impi yehloka elibomvu" ngomnyaka ka1896. Kwalwiwa amaNdebele aze ayacatsha ezintabeni zeMatojeni. Leyompi yaze yalanyulwa nguCecil John Rhodes. Kulapho okwaqala khona umbuso wabamhlophe oqinileyo ngemva kokwehlula amaNdebele okwesibili. Kuthiwa imizi emineni yamaNdebele yathutha yayakwakha kwezinye izindawo eminye njalo yasala lamabizo ayo. Ugwalo lukaMahlangu luphelela lapha. Uphetha ngokuthi "kusukela lapha indaba yezinto zekadeni yaziwa ngumuntu wonke".

### **Abalingiswa abaqakathekileyo**

Lolugwalo kalufani kakhulu lamanoveli ngoba lona lungumlando wembali yamaNdebele. Ngakho-ke akula balingiswa abafana lalabo abatholakala emanovelinini awokuzibumbela. Kulolugwalo kutholakala abantu abake baphila. Udaba lomlobi lweyeme ikakhulu emaNdebeleni njengesizwe hatshi umuntu oyedwa. Umuntu oqakatheke kakhulu egwalweni nguMzilikazi ngoba ugwalo lulandisa ngokudabuka kwesizwe samaNdebele sona esabunjwa nguye. UMzilikazi

nguye obaleka kuTshaka ehamba ethumba izizwe ezinengi ebumba esakhe isizwe. Ekufeni kwakhe isizwe asisahlalanga okwesikhathi eside singachithekanga.

Yena uMzilikazi uvezwe ngendlela ezinengi kulolugwalo. Okwakuqala umlobi akuqakathekisayo ngaye yibuhawe bakhe obenza ukuthi enelise ukwakha isizwe samaNdebele esuka kwaZulu lexukwana lamabutho elingatsho lutho. Ubuqhawe lobu buhle buvezwe ekuqaleni uMzilikazi esesekwabo koMatshobana lapha esizwa ngokuzingela kwakhe ebulala ingwe. Kuthi lalapho uyise esebulewe yizitha enelise ukuqoqa abantu bakayise ayebacatshisa ngaphansi kukaTshaka. Lokhu kwahle kwamakhela ugazi ebantwini bakhe okuyikho okungathiwa kwaphathisa ekwenzeni ukuthi bamlandele esebaleka kwaZulu.

Kubikwa uMzilikazi wabusa ngonanzelelo lokwenza okufunwa ngabantu. Noma abantu wayeke abahlukuluze kancane ukuze bamhloniphe kazange "adele intando yamahlabezulu, aqhube eyezigodlo zakhe leyezinduna zakhe yodwa, yena esazi ukuthi umbuso udilizwa yikho lokho? Yizo lezi izinsika zombuso kaMzilikazi ezawubamba kawanyikinyeka lanxa sekunzima." (*UMthwakazi*, ikhasi 40). Konke lokhu kwasingathwa yisimilo sakhe esikhokhelwa yisibindi, ukuzimisela ukubumba isizwe, kanye lobuqhawe abufunda kubokhokho bakhe.

Kusobala-ke ukuthi uMahlangu uqinisa ukuthi ubukhokheli kanye lobuhlakani bukaMzilikazi yibo obenza ukuthi abumbe isizwe siqine sigcine amasiko aso kanye lemikhuba yaso. Ufuna abafundi babone ukuthi yiziphi izimpawu ezidingekayo ezenza ukuthi umkhokheli akhe umphakathi ongadiliki lula.

ULobhengula yena kakuvezwanga okunengi ngaye lokubusa kwakhe. Kodwa okusobala yikuthi kalitholanga ithuba elinjengelikayise elokuthi aveze ubuqhawe bakhe ngenxa yokungena kwabamhlophe kanye lokuthi wayengayisuye indlalifa. Kazange afunde ukuthi angakhokhela njani abantu bakayise. Ubunzima lobu bengezelelwa yikubakhona kwawo amakhiwa la. UMahlangu uyakuqinisa lokhu lapha esithi:

ULobhengula waba lobunzima obukhulu ngenxa yokungena kwabamhlophe ngoba bahle bamqaga engena ebukhosini. (*UMthwakazi*, ikhasi 63)

Ngakho kungathiwa ubunzima uLobhengula abhekana labo embusweni wakhe buphathelene lokuthi kalitholanga ithuba lokufunda izinto zesikhosini ngenxa yobunzima besikhathi akhula ngaso uyise uMzilikazi engelaqiniso lokuthi kabakho abangafuna ukumhlamukela na ngemva kwesehlakalo sikaNkulumane.

## Indikimba zogwalo

Ugwalo lolu lukhuluma ngezinto ezintathu eziqakathekileyo. Okwakuqala yikudabuka kwesizwe esinsundu lokubaleka kukaMzilikazi kwaZulu esakha isizwe samaNdebele. Okwesibili yimpilo yamaNdebele yona uMahlangu ayikhangele ngamafitshane. Okwesithathu njalo okuqakathekileyo yindlela isizwe

samaNdebele esachitheka ngayo sesihlaselwa ngabamhlophe ekungeneni kwabo bezenza abangani kanti yizitha eziphangayo.

### **Ukwethulwa komphakathi wamaNdebele**

Kusobala njengoba kuke kwavela ngaphambilini ukuthi ugwalo lolu uMahlangu ulubhala ngenhloso yokutshengisa ukuthi amaNdebele lawo alembali angaziqhenya ngayo. Ngakho-ke indlela aveza ngayo umphakathi wamaNdebele ngeyokuzama ukulandela inhloso yakhe yokuveza imbali enhle yamaNdebele. Njengoba abelungu babebona amaNdebele njengabantu abalezenzo ezingaphucukanga uMahlangu ubhala ezama ukuchasisa amasiko lemikhuba yamaNdebele eminengi ukuze kukhanye ukuthi noma labo kukhona lapho ababephambanisa khona kodwa eyabo imbali kayiyangisi ngendlela abelungu ababeyibona ngayo.

Eminye yemikhuba eqondiswa nguMahlangu egwalweni lolu ngumkhuba wokuthumba. UMahlangu uthi akuqondanga ukuthi abelungu bathi uMzilikazi wayelisela ngoba wantshontsha izinkomo zamaBhunu. Uthi yena uMahlangu umkhuba wokuthumba kwakungayisiso senzo sokuntshontsha kodwa kwakungumkhuba owaziwayo. Njengoba kuke kwavela ngaphezulu lowo othunjelweyo wayesithi nxa laye ezizwa alandele impahla yakhe ethunjiweyo afike ayithathe ngamandla laye athumbe edlulise eyakhe nxa ethanda.

Khona nje kungagcizelelwa ukuthi abelungu bathi yibusela ngoba kusenziwa ngabansundu. Kanti bona benzani emhlabeni wabansundu ngemva kokubanqoba? Kabawuthumbanga waba ngowabo? Kwakuyibusela kumbe kwakuyikuthi banqobile? Lezi ngezinye izinto okumele abalobi baziveze ekuphikiseni imibono yabamhlophe bona ababona ububi bezinto kuphela uma zisenziwa ngabansundu kodwa nxa zisenziwa yibo kuthiwe yimpucuko.

Enye into eyafike yasolwa ngabelungu ngumkhuba wokubutha amabutho. Babesithi lokhu akuphucukanga ngoba kuyikubamba abantu ngamandla ukuthi benze izinto abangazifuniyo. UMahlangu uthi yena lokhu lakho uMzilikazi wayengakwenzi ngoba ethanda ukuhlukuluza abantu kodwa kungenxa yempilo eyayiphilwa ngalezonsuku eyokuhlala kulwiwa.

Lokhu kukhangeleka kuyibugqili kithi thina abanamhla, kodwa abesikhathi sikaMzilikazi kabazange bakubone ukuthi kubi, kwakulisiko elenziwa yinhlobo yabo yokulwa kokuphela . . . lalamhla lokhu manengi amazwe akwenzayo ukubutha abantu bengathandi (*UMthwakazi*, ikhasi 34).

Abelungu babebona umbuso kaMzilikazi njengombuso owawuhlezi uchitha igazi mahlayana. UMzilikazi wayebonakala njengomuntu ongumbulali ongelazwelo. Ngelokho, uMahlangu uthi yena:

Okusihluphayo ikakhulu yikuthi izinto zekadeni sizikhangela ngamehlo ethu thina abalamuhla, kanti izikhathi kazifani; kakuminyaka emingaki

edlulileyo kusenziwa okunje emazweni abamhlophe laba, umuntu wayequnywa ikhanda, equnyelwa ukuntshontsha inkukhu; lamhla into enjalo kungathiwa yibubi obudlinkosi obungaxolelwayo. (*UMthwakazi*, ikhasi 40)

Kusobala ukuthi noma uMahlangu engatsho ukuthi inkulumo yakhe uyiqondise kwabamhlophe kodwa uyabasola ukuthi kungani bekhangelela imbali yamaNdebele ngelihlo elisolayo bona labo belembali ehambelana leyamaNdebele. Katsho uMahlangu ukuthi imbali yamaNdebele kayilasici kodwa uthi kayimangalisi ngoba khona lokhu okwakusolwa ngabelungu labo bake bakwenza embalini yabo. UMahlangu uqhubekela phambili esola umbuso wabamhlophe wocindezelo owawukhona ngesikhathi ebhala ugwalo lwakhe. Kathi bhadla ngalokho akukhulumayo kodwa kusobala ukuthi izenzo zombuso wokucindezela kazithandi. Nxa ekhuluma ngoMzilikazi uthi noma nje uMzilikazi wayebusa ngesandla esilukhuni kodwa izifiso zenengi labantu bakhe wayezilalela. Uqhubekela phambili esithi:

Izazi zithi umbuso osezandleni zamuntu munye, ingabe osezandleni zehetshezana labantu, wandise ukudilika masinyane, ngoba abanengi laba abaphethweyo basuka bawuzonde lowo mbuso onjalo, udilike (*UMthwakazi*, ikhasi 40).

Izizatho ezenza ukuthi uMahlangu angakhulumi ukuthi usola umbuso wabamhlophe mgceke zizakhangela ngaphambili nxa sokuhlolwa ukusebenza kwe-Literature Bureau.

Noma nje uMahlangu ejonge ukwethula imbali yamaNdebele ngenhloso yokuveza ukuthi kayisiyo lokhu abelungu ababesithi iyikho laye ucina evuma ezinye izinto ezazikhulunywa ngabelungu ezikhanya zingaqinisekanga. Ekungeneni kwabelungu, ikakhulu abanali, bakhulisa inkulumo ethi isiKrestu sasize ukuzasiza uluntu olunsundu echukwini olwalubangelwa ngamakhosi abo. Ngakho amakhosi ansundu atshengiswa njengababulali abangelazwelo ababekholisa ukuhlala bebulala abantu. Egwalweni lwakhe, uMahlangu uthi:

Endleleni lapha uMfundisi uMtshede wahamba ebona izinto ezinengi ezimbi ezihlasimulisa umzimba, wabona ilizwe lonke ligcwele izinyembezi, ligcwele izidumbu zabafuleyo bebulawa ngumkhonto kaMzilikazi . . . Lezi izinto kazithandanga ikakhulu lapha esebona imitshuqulu yezilwane ezasezinoniswe yikudla izidumbu lomuntu zingasamesabi ngoba sezijayele ukudla ezazikuphiwa nguMzilikazi (*UMthwakazi*, ikhasi 44).

Njengoba kuke kwavela embalini yomlobi uMahlangu uphuma emulini eyaba ngabanye babantu bakuqala ukwemukela isiKrestu. Kanjalo-ke ukubhala kwakhe kutshengisa ukuthi ungumuntu osebenzela isiKrestu. Noma kukhanya ukuthi inhloso yakhe kulolugwalo yikuqondisa imbali yamaNdebele eyayiphanjaniswa ngabelungu usuka abelohlupho lokuthi lokho okuqondane lesiKrestu kakuqondisi. Nxa umuntu ebala isiqephu esingaphezulu esivela egwalweni

lukaMahlangu uba lombono wokuthi isizwe samaNdebele sasihlezi sisempini nsukuzonke njalo abantu babebulawa nsukuzonke. Aluba lokhu kuliqiniso ngabe abelungu bathi befika kuleli kungaselamuntu ophilayo ngaphandle kwakhe uMzilikazi lebutso lakhe. Kusobala-ke ukuthi lokhu okukhulunywa nguMahlangu yikusenga lezimithiyo ngomzamo wokuthi abantu babone isiKrestu njengenkolo eyeza kuleli ukuzabalamulela echukwini lwamakhosi abo.

Kanjalo-ke umzamo kaMahlangu wokuqondisa imbali yamaNdebele usuka uphazanyiswe yinkolo yakhe. Engqondweni yakhe kulemicabango emibili ephikisanayo. Omunye ngothi kaqondise imbali yabantu bakibo ngoba uliNdebele. Omunye njalo ngothi kavume lokhu okutshiwo ngabanali ngoba ulikholwa. Ucina ethatha kokubili aphethe ngokukhuluma inkulumo eziphikisanayo. Ekuqaleni uthi yena noma kungathiwa uMzilikazi wayelochuku lwalungamangalisi. Nxa esekhuluma ngokufika kukaMtshede, uMzilikazi uvezwa njengomuntu owayelochuku olumangalisayo.

Umpakathi wamaNdebele wonke nje jikelele uvezwe njengabantu ababengamaqhawe amakhulu. UMzilikazi usuka lamabutho angedluli amakhulu amathathu kwaZulu. Kodwa ngamabutho wonalawo amalutshwane wenelisa ukubumba isizwe esikhulu samaNdebele. Lezimpi ezinengi azilwayo endleleni esuka kwaZulu kazizange zilidilize ibutho lakhe. Umlobi uphitsheke ikakhulu ngokuveza ubuqhawe bukaMzilikazi njengenkosi yamaNdebele. Uthi yena,

Ekuyiphetheni kwethu indaba kaMzilikazi kudingeka ukuthi sinanzelele ubuqhawe bukaMzilikazi, ngoba yena wayelomsebenzi omkhulu wokwakha isizwe njalo lokuhlala indlela kwakungumsebenzi wokwenziwa liqhawe lamaqhawe. Leli iqhawe kwakunguye uMzilikazi kaMatshobana. (*UMthwakazi*, ikhasi 55-56)

Mhlawumbe inkulumo enje yayingumzamo wokukhumbuzwa amaNdebele ukuthi bazalwa ngamaqhawe ngakho kakufanelanga bavume ukubuswa ngabelungu becindezelwa. Yiyo njalo indlela yokukhuthaza abantu ukuthi bavukele umbuso wabamhlophe wocindezelo esetshenziswa nguNdabaningi Sithole kunoveli yakhe ethi *AmaNdebele KaMzilikazi* (1956). USithole ukhuthaza abantu ukuthi bathwale izikhali balwise umbuso wabamhlophe wokucindezela abantu abansundu owawukhona ngaleso sikhathi ngokubakhumbuzwa ukuthi okhokho babo babengamaqhawe ayengeke akuvume ukubuswa yizizwe.

## **IRhodesia Literature Bureau yaba lempumela bani ekulotshweni kwalolugwalo**

Ugwalo lolu lutshengisa izinto ezithile ezazikhuthazwa yiRhodesia Literature Bureau. Okwakuqala yibude bogwalo. Njengoba ingwalo zakuqala zazilotshwa ukuze zibalwe ikakhulu ngabantwana bezikolo kumbe abantu ababengakabi lemfundo ephakeme kakhulu kwakuqakathekile ukuthi lezongwalo zibemfitshane. Lokhu kwakusenzelwa ukuthi ababali bazo zingabadaki bengakaziqedi. Kungakho

iRhodesia Literature Bureau yayikhuthaza ukuthi abalobi balobe ingwalo ezingedluli amakhasi alikhulu. Ugwalo lukaMahlangu kungakho lulamakhasi angamatshumi ayisikhombisa lasifika munwe munye (79). Lokhu kusuka kube lohlupho lokuthi udaba uMahlangu akhuluma ngalo lude kakhulu ukuthi lwenele ngokupheleleyo emakhasini amalutshwana kangaka. Zinengi izinto ezisala zingacacanga egwalweni ngenxa yomzamo wokwenza ukuthi ugwalo lube lufitshane.

IRhodesia Literature Bureau yayikhuthaza njalo abalobi ukuthi bangabhali ngezombangazwe. Kwakungafanelanga abalobi babhale besola umbuso wabelungu owawukhona ngalesosikhathi. Ugwalo olunjalo lwalungasoze ludindwe ngoba lusola uhulumende njalo lukhuthaza umvukela. Ngokunjalo-ke ugwalo lukaMahlangu kalukhulumi lutho ngenhlupho ezazibhekane labantu ngesikhathi ugwalo lwakhe lukhutshwa. Lapho akhuluma khona ngokusola umbuso wabalutshwane katsho ukuthi usola umbuso owawukhona ngalesosikhathi. Njengoba kuke kwavela ngaphezulu ukhuluma sengathi akusuye osola imibuso yabalutshwane ngoba ukhuluma esithi "izazi zithi umbuso osezandleni zomuntu munye kumbe abalutshwane wandise ukudilika."

Okunye okwakungamelanga abalobi bakusole yinkolo yesiKrestu. Kwakumele bayiveze njengenkolo eloncedo njalo bakhuthaze abantu ukuthi babengamaKrestu batshiye inkolo yesintu. Lokhu lakho kuyavela ngendlela uMahlangu abhala ngayo ugwalo lwakhe. Abafundisi ubaveza njengabantu ababezinikele ukusebenza kanzima benceda isizwe esinsundu esasiphakathi kobumnyama obukhulu. UMTshede ikakhulu uchazwe njenge-"vulandlela elafika kusesemnyama ngoba wayengakwazi ukuthi yikuphi okungacaphula uMzilikazi ambulale khona lapho kungabikwa lakubani". Kuthiwa uMTshede wayelenhlizyo emhlophe. Indlela uMahlangu ethula ngayo abelungu abangabafundisi ilezizusa ezimbili. Okwakuqala kungenxa yokuthi iRhodesia Literature Bureau yayikhuthaza abalobi ukuthi bangasoli abamhlophe. Okwesibili yikuthi uMahlangu yena udabuka emulini yamakholwa kungakho esekela umsebenzi wabafundisi.

Kuqakathekile ukunanzelela ukuthi noma nje uMahlangu abafundisi laba ebenza abantu abahle abalozwelo lesineke uyananzelela ukuthi kwakulenkulumo ezithile phakathi kwabantu ezazitshengisa ukuthi abafundisi kababafuni ngoba kuthiwa bagangile ngandlelathize. UMTshwakazi (ikhasi 50) uthi uMzilikazi wathi evumela abafundisi ukuthi bangene esizweni sakhe kwasala "ihetshezana (lamadoda) elala kokuphela lathi kalibafuni, libona ukuchitheka kwelizwe ngokungena kwabo, bayizitha ezizabiza abanye abazafika bahlasele bachithe ilizwe lombuso weNkosi". Iziqeqetshi ezinengi ezikhangela ngembali yase-Afrika zithi abafundisi baphathisana lamazwe akibo ekuchitheni izizwe ezinsundu befaka umbuso wabamhlophe owocindezelo. UMahlangu katshengiseli ukuthi umbono wamadoda la amalutshwane alayo ukuthi abafundisi bavunyelwe ukungena wawuqinisekile. Kawuqakathekisi ekubhaleni kwakhe. Imbangela yikho ukuthi kwakungamelanga aveze abafundisi njengabantu abangathembekanga.



## Isiphetho

Ugwalo *UMthwakazi* lukhuluma ngembali yamaNdebele kusukela ekudabukeni kwesizwe esinsundu kusiya ekubalekeni kukaMzilikazi esuka kwaZulu kuze kuyefika ekuchithekeni kwesizwe sesichithwa ngabamhlophe empini yehloka elibomvu eka1896. UMahlangu ubhala lolugwalo ngenhloso yokutshengisa ukuthi akulasizwe esingelambali esingaziqhenya ngayo. Lokhu ukwenza kulandela inkulumo yabamhlophe yokuthi abansundu ngabantu abangelambali. Kusobala ukuthi uMahlangu imbali uyibona kuyinto eqakathekileyo ebuzweni besizwe ngoba yiyo etshengisa ukuthi isizwe sisuka ngaphi njalo senzani okutshengisa ukuthi siyaphumelela. Kungakho ekhuthaza kusandulelo sogwalo lwakhe ukuthi abantwana kumele bathi bekhula besazi imbali yesizwe sakwabo bengakazi imbali zezinye izizwe. Lokhu kuyanceda ukuthi labo bazibone beqakathekile phakathi kwezinye izizwe.

Ukwethulwa kwezehlakalo ezinengi egwalweni kuqonde ukususa umbono wamakhiwa wokuthi abantu abansundu balembali yokubulalana mahlayana ngoba kabaphucukanga. UMahlangu uhamba echasisa phakathi kogwalo ukuthi kungani imikhuba ethile yayisenziwa. Lokhu ukwenza ngenhloso yokuveza ukuthi imikhuba lamasiko amaNdebele okuthiwa ayengaphucukanga ayeqondeni.

Izimiso ze-Rhodesia Literature Bureau ziyatshengisa impumela yazo egwalweni lolu ngendlela umlobi abhala ngayo ngabafundisi. Ubhala ebancoma ngomsebenzi wabo abawenzayo athi muhle. Lokhu yikho okwakukhuthazwa ukuthi abalobi bakwenze. Ubufitshane bogwalo bungenxa yesinye sezimiso ze-Rhodesia Literature Bureau. Umlobi kabhali lutho olubi ngombuso wamaNgisi ngoba i-Rhodesia Literature Bureau yayikhuthaza ukuthi abalobi bangabhali ngezombangazwe.

## Imbali kamhluzi

UThulani Duġe uzelwe ngomnyaka ka1976 eMtshabezi, esabelweni seGwanda. Imfundo yakhe yaphansi wayenzela esikolo seMtshabezi kwathi eyesekhondali wayenzela eSizane leMpopoma koBulawayo. Kwathi ngomnyaka ka1997 wangena eYunivesithi yeZimbabwe lapha agqiba khona iziqu zeB.A. Honours ezifundweni zesiNdebele. Ekulobeni kwakhe umsebenzi lo ubesesenza iziqu zeM.A. kuzindimi zeAfrika.

## Umthombo wolwazi

- Matshakayile-Ndlovu, T., "The Influence of Folktales and other Factors on Early Ndebele Narratives", M.Phil Thesis, University of Zimbabwe, 1994  
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## *Akusoka Lingenasici*

*Lwalotshwa nguIsaac Mpofo*

*Lwahluzwa nguKhanyile Dube lo Nobuhle Sibanda*

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### **Imbali yogwalo**

Ugwalo lolu lwadindwa ngomnyaka ka1958 ngabeLongman and Green, abe Cape Town, eZansi Afrika, bephathisana labeSouthern Rhodesia Literature Bureau. Kwathi ngo1978 lwadindwa okwesibili seludindwa ngabeLongman Rhodesia, abeSalisbury, eRhodesia, bephathisana labeRhodesia Literature Bureau.

Ugwalo olwadindwa kuqala luyatshiyana kwezinye izinto kulolwesibili. Olwakuqala, ekhasini langaphandle lulomfanekiso kamama ophekayo ephethe umntwana ongagqokanga lutho kanti phakathi kulemifanekiso echaza ezinye izehlakalo ezisegwalweni. Izahluko zogwalo zilezihloko ezichaza ngokufinqiweyo okukusahluko sinye ngasinye.

Olwesibili ekhasini langaphandle lulomfanekiso wendoda eqhuba ibhayisikili ilandelwa ngumfazi obelethe umntwana ethwele impahla ekhanda. Phakathi kakulamifanekiso njalo lezahluko kazilazihloko kuphonguthiwa, Isahluko 1 njalonjalo.

Ugwalo lolu uIsaac Mpofo waluloba ngemva kokuzwa isimemezero somncintiswano wokuloba esakhutshwa ngabeSouthern Rhodesia Literature Bureau ngomnyaka ka1957.

### **Imbali kamlobi**

U-Isaac Mpofo uzelwe ngo1932 ezalelwa eMalole esiqintini seMfilabusu. Wazalelwa endlini ekhonzo lanxa uyise wacina esedukile kodwa unina wasala elokhu esonta.

Wafunda imfundo ephansi esikolo seMalole wasuka waya eMishini yeWanezi lapha agqiba khona ugwalo lwesithupha. Uthe eqeda lapho waya eMishini yeMatopo lapha afundela khona ukuba ngumbalisi. Eseke wasebenza okwesikhatshana waphinda wabuyela esikolo eGoromonzi eselanda izifundo zesekhondali.

Ngemva kwalokho wafundisa ezikolo ezithi: Mzinyathini, Mawabeni, esikolo sokuqeqetsha ababalisi eMsume, eMatopo leMtshabezi. Nguye owavula isekhondali yeMzinyathini ngo1968.

UMpofu waqhubeka efunda engekhhaya waze wagqiba izifundo ze B.A aziqedisa eseseYunivesithi yakwaZulu kwaDlangezwa.

Waba ngumhloli wezikolo kusukela ngo1973 okweminyaka elitshumi.

UMpofu uthethe njalo wayelomuzi eSibomvu awutshiyiswa yimpi yoMvukela wesibili. Wasuka lapha wayathenga indlu koBulawayo eBarbourfields. Ngo1980 wathutha lapho wayathenga eSunninghill. Ngesikhathi kulotshwa ugwalo lolu uMpofu wayesetshiye umsebenzi eseyephumula. Uchitha isikhathi sakhe esepulazini lakhe.

UMpofu ungumlobi omkhulu oselobe ezinye izingwalo ezilandelayo:

1. *Wangithembisa Lami* 1959
2. *UMaweni* 1982
3. *Izenzo Zabantu* 1985
4. *Imingcele Yothando* 1986

## Indaba yogwalo ngamafitshane

Indaba yenzakala emmangweni weSikhoveni, indawo esesiqintini seMzingwane. Indaba yenzakala esikolo seSikhoveni sisaqalisa njalo ngesikhathi ukufunda kuseseyinto entsha ebantwini abansundu abanengi.

Indaba iqala umlingiswa oqakathekileyo, uHleziphi Dube esefunda esikolo esingaphetsheya komfula omkhulu uMzingwane ngoba eseqedile esikolo esincinyane eseSikhoveni. Isikolo lesi sikhathshana lakibo.

UHleziphi lo ngumntakaDube lenina lakhe uMaMkhombo kanti njalo wazalwa waba nguye yedwa kwabo. Lokhu kakusinto ehlupha abazali bakhe ukuthi bazele umntwana oyedwa.

UHleziphi ngumntwana omuhle kakhulu kanti njalo ulesimilo esibukwa ngabanengi abakule indawo. Uyise uDube ngomunye wamadoda amalutshwane kule indawo azimisele ukufundisa umntwana oyinkazana afike emfundweni ephezulu. Amanye amadoda esigaba ambona ubuthutha ngalesi senzo. Yena kuthiwa umcabango onje wawuthola emlungwini ake asebenza kuye owayethanda abansundu owamcebisa ngokuqakatheka kokufundisa umntwana oyinkazana.

UHleziphi yinkazana ekhaliphileyo ezifundweni zayo njalo ilobuntu sibili. Ngalokhu-ke yaba logazi kubaphathi besikolo okwaze kwenza ukuthi akhethwe abe yinhloko yesikolo emantombazaneni. Kanti lobuhle bakhe babumenze azondwe ngabanye abasebebona angathi uzigqaja ngabo.

Ngekhhaya kuthiwa ukhuthale impela nanku usekwazi lokwenza umuzi wakwabo uhlanzeke esebenzisa lokho akufunde esikolo, ngokutsho kukamlobi.

Uyathanyela iguma asinde izindlu ngobulongwe ahlambe lemiganu yonke. Kodwa yena ngalesi sikhathi usekhulile nanku phela lesikolo lapha bangena sebekhulile.

Ukukhula kwakhe lokhu sekumenze wafika ebangeni lokuthi amajaha asembona eyintombi osekumele ikhonjiswe. Amajaha ayazidlisa satshanyana kuye. Indaba yokukhonjiswa kwakhe lokhu isuka imtshuke engazi ukuthi athini. Ngelinye ilanga elinye ijaha lakoNcube, uMfayabo, lalo liyazimisa kuye lize licine selikhonjiwe.

Ngelinye ilanga kwasa izulu lisina kodwa abazali bathi bayaphaphama bamfica esehambile esikolo. Basala bekhathazeka ngoba bekhumbula ukuthi umfula uMzingwane ugwele. Uyise uDube wavuka walandela unyawo lwakhe ukuthi abone ukuthi mhlawumbe uzamfica emelele ukuthi amanzi etshe. Wathi efika emfuleni wabona unyawo luwele kodwa athi lapho ephosa amehlo ngaphetsheya angaluboni. Waze wacina echaphile wayafika esikolo lapha afika watshelwa khona ukuthi uHleziphi kafikanga mhlalokho.

Kwahle kwakholwa ukuthi uHleziphi uthethwe nguMzingwane. Saphuma isikolo sonke kanye lomphakathi weSikhoveni behla lomfula belethemba lokuthi bazathola isidumbu sakhe kodwa akulasidumbu esatholakalayo. Kwadingwa kwaze kwadelwa njalo lomkhondo wokunyamalala kwakhe ungezwakali ndawo. Badela abazali bakaHleziphi bazitshela ukuthi kabaselamntwana.

Kuthe ngemva kwesikhathi kwazafika uyisemkhulu kaHleziphi, uMkhombo lesalukazi sakhe belethwa yiwo umkhosi wokunyamalala kukaHleziphi. Ixhegu uMkhombo lathetha, litshingela umkhwenyana walo ngokungayi emhlahlo ukuthi ayekuzwa ngokunyamalala komntwana kanye lokuthi nxa umntwana sewafa kungani engadlélwanga inkubalo njengesiko. Wavuma uDube ukuthi kwenziwe inkubalo kodwa yena evele engakwazi ukuthi inkubalo ihanjiswa njani. Ngakho wathi uyisezala kenze ngokwazi kwakhe. Kwenziwa. Yadliwa. UMkhombo lesalukazi sakhe babuyela emzini wabo eManxeleni.

Kuthi sekuphele umnyaka uHleziphi enyamalele uyisekazi kaHleziphi, uLomchilo abone esethe thutshu uHleziphi ehamba loMfayabo. Ufika nje uselomntwana. Acele ukuthi uyisekazi ayemxolisela ebazalini bakhe ngalokho akwenzayo. Abazali bajabula bafe besizwa ukuthi umuntu ababekhumbula ukuthi ufile uyaphila. Uyaxolelwa kodwa uMfayabo etheswe icala lokubaleka lomntwana womuntu, ahlawuliswe inkomo.

UHleziphi uze abuye ekhaya nje ngoba sebexabene loMfayabo. Ngemva kokuhlululiswa kukaMfayabo bahle behlukane loHleziphi uthando luphele nya. Ugwalo luphetha uMfayabo eselahlekelwe yisimilo esengumuntu wamatshwala aze afe enjalo. UHleziphi uqala impilo entsha esentshinshe lebizo waba nguHlezekhaya. Uphetha eselinina elendele koNhliziyi eMalungwane. Umntanabo loMfayabo ucina esengumphathi wesikolo saseSikhoveni. Ukhulu kaHleziphi, uMkhombo ufa elokhu engezanga ukuthi uHleziphi wayengafanga.

## Abalingiswa abaqakathekileyo

Abalingiswa okuzakhulunywa ngabo lapha nguHleziphi, uMfayabo, uDube loMkhombo.

UHleziphi umlobi umsebenzisa njengomlingiswa afuna ukuveza ngaye indikimba yogwalo lwakhe ethi loba umuntu angaze alunge kanjani kukhona okubi kuye. Umuntu angeke abamuhle kuze kuthi golokoqo. Ekumethuleni kwakhe uhle atshengise ukuthi ungumlingiswa obukwa ngabanengi lapha akhona. Uthi :

Ukunyamalala kukaHleziphi kwanyelisa isikolo. Wayeligugu lapha umfokaDube. Njengoba wayesekhulile futhi ezithobile kakhulu wayebekwe waba yinduna. Ngokulalela kwakhe wazenzela ugazi ematitsheni, uMafohla engahleki ngaye. (*Akusoka Lingenasici*, ikhasi 25)

Ukubukwa lokhu kusuka kudilike lapha esevuma ukuyengwa nguMfayabo umfana odelelekayo aze acine ebaleka laye abazali bengazi. Kodwa umlobi kakuvezi ukuphikisana kwemicabango kaHleziphi ukuthi sibone kuhle ukuthi okumhluphayo yikuthi kufanele akhombe na kumbe ukuthi kufanele avume ukubaleka loMfayabo.

Okwenza asuke abe ngumlingiswa ongakholekiyo kakhulu yikuthi umlobi kayivezi kakuhle inguquko engabe isikhona emangweni lo ngenxa yokungena kwabamhlophe, ngaphandle kwezikolo lezi esezikhona. Ngakho isici lesi esetheswa uHleziphi kasisuthisi kangako ngoba ukwenda kuvele kuyimvelo njengoba kuthiwa useyintombi esingakhonjiswa. Esikweni lamaNdebele intombi ivele ikhangelelwe ukuthi yende, pho kungaphi ukulahleka kwakhe?

Kakuveli ukuthi okwenza uHleziphi angaze athanda ukuthi abambe ngamandla uMfayabo ukuthi ayemcela ebazalini bakhe kuyini. Khona lokuthi into yonke yokukhomba kukaHleziphi ikhanye iphonguba yimfihlo yabo bobabili loMfayabo kakuhambelani lenhlalo yesintu. Ekucineni kungathiwa uHleziphi sivele kasimazi ukuthi yintombi enjani ngoba sivele singamboni ngaphandle kokuzwa ukuthi uhlakaniphile, muhle njalo uthandwa ngababalisi.

Umlobi kasibonisi ukuthi bafika bahlale njani khonale esikhiweni loMfayabo ngaphandle kokuthi sizwe sekuthiwa baxabana ngemva kokuba sebezale umntwana bonke.

Okusuka kusilele kakhulu njalo yikuthi sona isaga esikhethwe ngumlobi sivele siqondiswe emajaheni ngoba "isoka" lijaha kanti yena lowo mlingiswa athi nguye obukwayo yintombi. Isaga ebesiqondene laye ngesithi "Akugeza lingelasiyinga". Kusobala-ke ukuthi umlobi ufuna ukuthi sibone isici sikaHleziphi singesokuyengeka lula eyengwa lijaha elingasijaha lalutho. Uyehluleka ukubona, loba yena ebonwa ngabanye eyintombi ehlakaniphileyo, ukuthi uMfayabo yisilinyanyana esingasozwe simncede ngalutho.

UMfayabo umlobi umveze engumlingiswa ongelasimilo esihle. Uyisekazi kaHleziphi, uLomchilo, umchaza esithi "Okuyindoda kwakhe ngokuMfayabo

Ncube okwangakhonangale ngakithi ngeNsezi, okuyisilinyana kwendoda bakithi" (*Akusoka Lingenasici*, ikhasi 54).

Kodwa lokhu sesiphongukuzwa ekucineni njalo kakuhambelani lokuvezwa kukaMfayabo. Sihlangana loMfayabo ekhombisa uHleziphi aze amthwale ngebhayisikili. Ulebhayisikili uMfayabo okuyinto etshengisa ukuthi uyasebenza ethenga izinto ezimphathisayo empilweni yakulezo nsuku. Njengoba esesebenza kufanele ukuthi abakibo sebekulindele ukuthi usengathatha umfazi. Pho umlobi kasavezi ukuthi kungabe kuyini okumehlula ukuthi athathe elandela isiko elaziwayo.

Ngokuzama ukuthi afihlele umfundi imicabango kaMfayabo ukuze ukunyamalala kukaHleziphi kube yinto engafaniswa ngitsho langumfundi, umlobi usuka enze uMfayabo angakholeki ngoba sisuka singamazi ukuthi uvele ungumuntu onjani lokuthi kuyini okumkhatzayo empilweni. Sekungathi umlobi umlethele ukuthi aveze isiyinga sikaHleziphi nje kuphela. Ukwenza kukaMfayabo kakusivezeli ngokwaneleyo inguquko engabe isikhona kulo umphakathi ngoba labangakibo kabavezwa kuhle. Kwakungenzeka njani ukuthi ukubuyela kwakhe emsebenzini kungaziwa ngabangakibo yena wayevele esesebenza? Lekubuyeni kwakhe eseqhuba uHleziphi kakukhanyi ukuthi uvele ulenjongo na? Kungani engaqali ngokwazisa abakibo ukuthi usedale icala kube yibo abathatha inyathelo lokuqondisa konke okonakalayo?

Konke lokhu kuqinisa ukuthi uMfayabo kabunjwanga waba ngumlingiswa okholekayo okungathiwa utshengisa okuthile osekubekhona empilweni yabansundu.

UDube, uyise kaHleziphi laye ungumlingiswa ongakholekiyo ezintweni ezinengi. Ukufundisa kwakhe umntwana oyinkazana yinto ebukeyayo njalo uyakholeka kulokhu ngoba nanku engumuntu owake wasebenza ebalungwini bambonisa ngokuqakatheka kwemfundo. Kodwa-ke ukwenziwa kwakhe akhanye engakhathazeki ngokuba lomntwana oyedwa zwi kuyamsusa esimeni sokuba ngumuntu onsundu. Umuzi ngumuzi ngabantwana. Yena kuyini osekumsuse kulo umbono?

Umlobi uthi uDube yayiyindoda ehloniphekayo kodwa kakuvezi ukuthi inhlonipho le uyithola nje ngoba enzeni emphakathini wakibo njengoba ukwenza kwakhe konke kuphikisana lenhlalo yesintu. Njalo indawo le akhe kiyo kakusikho lapha adabuka khona kodwa kungacaci lokuthi kibo wasuswa yini.

UDube njalo ungumuntu osephume emasikweni akibo. Ukunyamalala kukaHleziphi kakuthathi ngendlela okuthathwa ngayo esintwini. Esintwini ingozi kayiphonguvela nje yodwa. Ingozi ibangwa ngokuthile ngakho kumele kuyedingwa kubosiyazi ukuthi okubangele leyo ngozi kuyini. UDube kakwenzi konke lokhu. Loba bekhola ukuthi uHleziphi sewafa kabamdleli nkubalo njengesiko. Lokhu kwenziwa yikuthi yena usengumuntu othi izinto zesintu lezi kaziphathisi lutho. Yena usegxile empilweni yesikhiwa kanye lemfundiso yakhona.

Kukhanya angathi umlobi uqonde ukuthi uDube abe ngumlingiswa otshengisa obala ukuthi amasiko esintu kasela msebenzi sekumele alahlelwe khatshana ngoba ukuwalandela kakuphathisi muntu ngalutho. Ukunyamalala kukaHleziphi wakuthatha njengengozi wacina lapho kazange azikhathaze ngokunengi. Akulalutho olonakalayo. Alubana walandela isintu mhlawumbe ngabe watshelwa izinto ezizamxabanisa labomakhelwane.

UMkhombo umlobi umethule ejonge ukuthi amele amasiko esintu. Konke akwenzayo kutshengisa ukuwaqakathekisa kwakhe amasiko lawo. Uthi kakudliwe inkubalo njalo uthembisa ukuthi indaba yokunyamalala komzukululu wakhe uzayihambela kubosiyazi. Kodwa kakukho okuhle okukhanya kusenzeka ngokulandela kwakhe amasiko la. Lokhu kusuka kuqinise umbono wokuthi umlobi amasiko esintu kawaqakathekisi. Kanti njalo uMkhombo uze azifele elokhu engezanga ukuthi umzukululu wakhe uyaphila.

## **Indikimba zogwalo**

### ***Akulamuntu oswela indawo yokusolwa***

Kulolu ugwalo umlobi ukhanya ejonge ukuveza ukuthi akulamuntu ongathiwa ulunge waphelela kukho konke. Umuntu onjalo kakho emhlabeni. Wethula uHleziphi elenjongo yokuthi impilo kaHleziphi izaveza kuhle umbono lo. Okucina kwenziwe nguHleziphi kuqinisa inkulumbo kanakaDelindaba ethi "Ubuhle bomzimba kasubuhle benhliziyo lezenzo".

Indikimba le iyaphumelela loba ukwethulwa kukaHleziphi kungasuthisi nje. Kodwa ngenxa yokuthi uHleziphi yintombi isihloko sogwalo sisuka singazabe sisaqonda, loba okutshiwo yisaga leso kungaguquki.

### ***Amasiko esintu kawasela ndawo***

Indikimba le ivela kakhulu ngendlela umlobi akhanya engaqakathekisi ngayo amasiko esintu. Ukuba lomntwana oyedwa kukaDube kakubangi ngxabano emzini kaDube. Umphakathi wakhe uyamhlonipha loba esenza okuphambene lamasiko esintu. UDube uvele kayi ezinyangeni kodwa impilo yakhe iqhubeka kuhle. Kakukho ngitsho lokukodwa umuntu angathi kuphazamisa impilo yakhe kanye leyemuli yakhe ngenxa yokuthi uphambuke emasikweni. Kodwa uyisezala uMkhombo okhanya eqakathekisa amasiko ufa elenhliziyo ebuhlungu ngokunyamalala komzukululu wakhe kodwa amasiko lawo awathembileyo engamsizanga ekumboniseni ukuthi umzukululu wakhe ungaphi. Lokhu kupha umfundi walolugwalo umcabango wokuthi ukulandela amasiko esintu yikuzichithela isikhathi. Kuba sobala-ke ukuthi ukulandela inhlalo yesikhiwa yikho okuletha impilo engcono, ngokwethula kukamlobi.

## Ukwethulwa komphakathi wamaNdebele

Ugwalo kaluvezi inhlalo yamaNdebele njengokuyazi kwethu kodwa umlobi kaphi izizatho ezibonakalayo ukuthi kuyini okwenza izinto zibenjalo. UDube wakhele lapha eSikhoveni enguye yedwa akuzwakali abanye abafowabo kumbe omalumakhe. Laye uzala umntwana oyedwa kungabi yinto emhluphayo leyo. Umbuzo okhona ngothi uliNdebele langaphi yena elingasakhelani lezihlobo zalo? Ungowangaphi yena ongaqakathekisi abantwana abanengi?

Kusobala ukuthi ukuphambanisa kukaHleziphi kubangwa yikuswela kwakhe izihlobo ezimelulekayo. Kasizwa ngitsho langelanga elilodwa lapha ethekelela khona uyisekazi uLomchilo. Size simbone esesiya khona eseqhutshwa nguMfayabo. Akulamuntu owethesa uyisekazi umlandu wokungalayi umntanomnewabo. Lomphakathi wonke kawubasoli kodwa umlandu usuphonguphiwa uMfayabo kuphela.

Uyise kaHleziphi kuthiwa yindoda ehloniphekayo kodwa kusuka kungaveli ngitsho ukuthi kuyini okumenza ahlonitshwe ngumphakathi wakibo. Kusuka kukhanye angathi uhlonitshelwa ukunganaki inhlalo yesintu.

Kungatshiwo-ke ukuthi umlobi lo kakulabuhle abubonayo enhlalweni yesintu. Ukuphanjaniswa kwayo yikho osekubangele ukungahlaliseki kwabantu lapha. Zonke izinto ezakhayo ngezisuka enhlalweni yamakhiwa. Indlela elandelwa nguDube yiyo eletha ukuphumelela kodwa lokho okulethwa ngabalandela amasiko akuphathisi. Konke okwenziwa lixhegu uMkhombo yizinto ezingasizi muntu.

Loba kungathiwa lokhu yikho okwakufunwa ngabeRhodesia Literature Bureau kodwa kumele kugcizelelwe ukuthi umlobi laye ukhanya ekholwa kukho ngoba akukho akuvezayo okutshengisa ukuthi kulobuhle abubona enhlalweni yesintu. Impilo yabamhlophe itshengiswa kuyiyo efaneleyo ngakho lokho okubonwa kukuhle empilweni yabo yikho okumele kulandelwe hatshi okwenhlalo yabansundu. Lokhu kungabe kusenziwa yikuthi umlobi lo wafunda ngaphansi kombuso wabamhlophe lapha ababephiwa khona imfundo eyayisenza ukuthi abafundileyo bakhangelele phansi inhlalo yakibo konke lamasiko akibo. Yikho nje bekhanya bengathandi ukuzisondeza eduze lalawo masiko njalo bewasola kanye lokuwenyanya.

## IRhodesia Literature Bureau yaba lempumela bani ekulotshweni kwalolugwalo

Ugwalo lulamakhasi ayisikhombisa lambili (72) kuphela okuyikho okwakufunwa. Izahluko zalo zilezihloko okwenza kube lula ukulandela indaba. Kulemifanekiso yezehlakalo ezithile okuba lula ebantwaneni ukuthi bazwisise okwenzakalayo kanti njalo lulotshwe ngendlela elula. Umlobi walo uyatshela umfundi ngendlela elula lokho akusolayo kubalingiswa bakhe njengalokhu akutshoyo ngoHleziphi loMfayabo lapha ethi:



Yeka ubuze bothando olunje, olungelasisekelo! Yeka ubuze bokuyengana kwabatsha bethi bahlakaniphile bayazi abakwenzayo, futhi bazagcinana!A, ihlazo lomvuzo wokona! Kumnandi kuhlabuse ngesikhathi sakhona kodwa kubabe kube yisihaqa uma seziphelile. (*Akusoka Lingenasici, ikhasi..71*)

Kalobanga ngezombangazwe njengoba kwakungavunyelwa yiLiterature Bureau. Yikho mhlawumbe engatsho lokuthi uDube uze abekule indawo lapha okungelazihlobo zakhe khona nje kibo wasuswa yini. Mhlawumbe basuswa ngamakhiwa ayiwo ehlukana abantu lezihlobo zabo. Umlobi ukhanya engelabo ubuciko bokuveza lokhu okwenza ofunda ugwalo acine ecabanga ukuthi mhlawumbe laye wayevele engakuboni ngesikhathi eloba ugwalo lolu.

Ugwalo luveza abamhlophe belobudlelwano obuhle labansundu. Bayabazwela njalo bafuna ukuthi babelempilo enhle. Umlungu lapha okwake kwasebenza khona uDube kuthiwa wayethanda abansundu kakhulu yikho emeluleka ngokufundisa umntwana oyinkazana. Kanti njalo loMfayabo loHleziphi ekuhambeni kwabo besiya eSinikisoni bancedwa likhiwa elibalamulelayo sebefuna ukudliwa yisilwane liphinde libenzele okunengi kakhulu. Lokhu kwenza abamhlophe bazibone bengabantu abathunyelwa kulelilizwe nguNkulunkulu ukuthi bazekhupha abantu abansundu emnyameni. Umlobi usuka asekele umbono lo ongaqondanga.

Ugwalo luveza inhlobo yesilungu ingcono kakhulu kuleyesintu ngakho kufanele kube yiyo okumele ilandelwe. Umbono lo uchazwa kule ngumlobi uFrantz Fanon egwalweni lwakhe oluthiwa *Black Skin White Masks* lapha atshengisa ukuthi umuntu omnyama kalambali yokuphila kwakhe emehlweni abamhlophe. Amasiko akhe lakho konke lapha ayegxile khona kwahle kwesulwa ngoba kwakungahambelani lempucuko eyeza labamhlophe leyo abafika bayifaka phezu kwakhe.

## Isiphetho

Lolu lugwalo lukaMpofu olokuqala aluloba ekhuthazwa yisimemezelo somncintiswano. Kusobala ukuthi yena akujongileyo kulo yikuletha isifundo esiqukethwe yisaga esiyisihloko sogwalo lwakhe. Kasajulanga kakhulu ebucikweni bokwethula leso sifundo. Njalo kasakhangela impilo ngokuphelela kwayo ukuze abone ukuthi lokho okwenziwa ngabantu kuhambelana njani lempilo asebephilu kuyo. Imizamo yakhe siyayibuka kodwa sinanzelela ukusilela kogwalo lwakhe ekuvezeni ubuqotho ngempilo yamaNdebele ngaleso sikhathi, ukuthi yiziphi izinto ezaziligugu kubo lokuthi okubahluphayo ngaleso sikhathi kuyini. Sisola njalo ukuthi kasakunanzelelanga ukuthi isaga lesi sisetshenziswa siqondiswe emuntwini wesilisa hatshi owesifazana, isoka lijaha, ngakho bekukhangelelwe ukuthi ngabe umlingiswa okunguye okuqondiswe lokhu lijaha hatshi intombi.

### **Imbali yabahluzi**

**UKhanyile Dube** uzelwe ngo1977 mhlaka 8 kuNcwabakazi ezalelwa eGwanda. Ungumntwana wesine emulini yabantwana abahlanu. Wafunda esikolo seShake, kwathi imfundo yesekhondali wayenzela eMtshabezi leMatopo kanye leManama. Kwathi ngo1997 waqalisa izifundo zakhe zeB.A eYunivesithi yeZimbabwe. Ekulotshweni kwalolugwalo ubesesenza umnyaka owokucina. Uke wafundisa eGwanda High leNtumbane ngo1997 lango1998 okwesikhatshana nje.

**UNobuhle Sibanda** uzelwe ngoNkwenkwezi mhlaka 17 ngomnyaka ka1978, eGwabalanda koBulawayo. Ungowesine emulini elabantwana abayisikhombisa. Imfundo yaphansi wayenzela eColleen Bawn. Imfundo yesekhondali wayenzela eSt James eseNyamayendlovu leManama. Kwathi ngo1997 wasungula izifundo zeB.A eYunivesithi yeZimbabwe. Ekulotshweni kogwalo lolu ubesemnyakeni wokucina.

### **Umthombo wolwazi**

Fanon F. 1967, *Black Skin, White Masks*, London, Penguin Books.

# Wangithembisa Lami

*Lwalotshwa nguIsaac N. Mpofu*

*Lwahluzwa nguSikhonzile Ndlovu loThulani Zhou*

## Imbali yogwalo

Ugwalo lolu lwadindwa ngabeShuter and Shooter abePietermaritzburg, eZansi Afrika, ngo1959 bephathisana labeSouthern Rhodesia Literature Bureau. Kuthe ngo1972 lwadindwa ngabeMambo Press, abeGwelo, eRhodesia. Umlobi lo, uIsaac Mpofu ulokhu enguye umlobi wogwalo *Akusoka Lingenasici*.

Ekuphumeni kwalo okwakuqala lukhutshwa ngabe Shuter and Shooter ekhasini langaphandle kwakufanekiswe abantu abathathu. Intombi lejaha abakhangeleka bebhale lekhandla lomuntu wesithathu olobuso obubi olengavula zamazinyo othwele ikepesi njalo efuna ukuphala intombi lejaha le ngezandla zakhe ezimbi. Kodwa luthe selukhutshwa ngabeMambo Press bawuguqula umfanekiso lo bafaka owesilisa edonsa owesifazana endaweni elamadwala.

Ugwalo lolu lwaphiwa umklomelo wakuqala ngo1959 kumncintiswano owawukhona.

## Indaba yogwalo ngamafitshane

Ugwalo lolu lukhuluma ngempilo kaSolakele, uMlahlwa loNyembezi. Ukuze umlobi ayiphathe kuhle indaba usebenzise indlela yokulandisa ebuyela emuva.

Indaba yogwalo iqalisa ngoNyembezi ebikela abazali bakhe ukuthi usekhulile usefuna ukuthatha. Uqhubeka ebatshela ukuthi usekhonjwe ngumntwana wakoNdlovu, uSolakele.

Abazali bayithathela phezulu kuhle kuthunywe uMafu ukuthi ayecela umlilo koNdlovu. AbakoNdlovu bayavuma. Bayabiza lokho abakufunayo kuphume, loba abakoNyathi, kibo kaNyembezi, bekhonona. Konke kuyalungiswa uNyembezi loSolakele batshade umtshado ongcwele. Ngemva komtshado uNyembezi uyabuyela eBhostiki lapha asebenza khona. Wayephekela umlungu uSalimani (Solomon). USolakele usala ekhaya labazali.

Abelungu bakhe abazange bakuzwisise ukuthi angatshiya umfazi ekhaya njani bona besanda kutshada kodwa uNyembezi uyabalandisela ngomkhuba wesintu othi umfazi uthathelwa abazali. Lokhu kakwemukeleki ebalungwini ababona uNyembezi njengesiwula.

Ngemva kwamaviki amabili ebuyele emsebenzini uNyembezi uyacela njalo ukuthi abuyele ekhaya ukuyabona umkakhe. Amakhiwa alomusa, ayavuma. Lamhla esiyatshada bamupha insuku ezine bamupha lesudu antshintsha ngayo.

Usuka ekuseni alitshaye ibhayisikili aze ayephumula esitolo seFredri lapha angena khona egudlana laboMlahlwa, amajaha akibo. Yena uwakhulumisa ngomusa kanti bona bafuna ukulwa laye.

Ekufikeni kwakhe uxoxelwa ngumnawakhe, umntakanina omncinyane ukuthi baphosa batshaywa ngumuntu beloMaNdlovu kodwa yena uNyembezi angaze akunaka lokho. Kuthi sebebodwa loMaNdlovu, uMaNdlovu acele ukuthi uNyembezi atshiye umsebenzi bazehlala bonke ekhaya kodwa uNyembezi akwale lokho ngoba esafuna ukusebenza athenge izinto ezithile. Aqhubeke uMaNdlovu athi kungcono bahambe bonke emsebenzini. Lokhu lakho kumzondise uNyembezi. UNyembezi uyabuyela emsebenzini etshiya umkakhe ekhaya.

Indaba ithi isifike lapha umlobi abe esebuyela emuva esengenisa ekaMlahlwa eqalisa ekuzalweni kwakhe.

UMlahlwa wayezalwa nguNqagala Msipha loKhonzaphi Nkala. UMsipha lo wayakhe ezintabeni lapha okulePangani khona lamuhla. Wayeyindoda elesithembu. Kwathi lapha uKhonzaphi, owayengumfazi omncinyane, ezithwele waxabana labonyanewabo njalo kungayisikho kokuqala. Kulapha-ke uMsipha athi khona usediniwe ngaye ngakho wahle waliwa wabuyiselwa kibo koNkala. Uthe lamhlana ebelethayo uMsipha wala ukuthatha kumbe khona ukunanza umntwana lowo ozelweyo. Kulapha-ke uyise kaMaNkala, uMgodi, apha usane lolo ibizo lokuthi nguMlahlwa ngoba elahlwe ngabakibo.

UMlahlwa ukhulela koyisemkhulu uNkala esegcinwe ngugogo wakhe ngoba unina esemtshiye waziyele ezinkomponi. Ugogo wakhe ozala unina uyafa uMlahlwa eleminyaka emine kuphela asale egcinwa nguMaSibanda omunye wabafazi bakaNkala. Uphathwa ngochuku lapha akhule ezondwa, etshaywa laye aze acine efunda ukulwa. Ngelinye ilanga utshaya umntakaMaSibanda amlimaze kabuhlungu. Kuthi mhla uyisemkhulu uNkala engekho uMaSibanda asale etshaya uMlahlwa aze ambophele esihlahleni. Waphosa wafa uMlahlwa alubana uyisemkhulu kaphendukanga mhlalokho.

UMgodi Nkala wamelapha uMlahlwa waze wasila. Kuthe esesilile wamthatha wamusa kudadewabo ukuthi amgcine. Uthe esevela khonale wabe esithi uMaSibanda kabuthe okungokwakhe ahambe. Kwaba yikuxotshwa kwakhe ekwendeni uMaSibanda. Yena wahamba kwathiwa katshiye abantwana ngoba bengabakoNkala.

UMlahlwa wathi esekhulakhulile wasuka wayadinga umsebenzi wawuthola emlungwini eFredri. Kasahlalanga isikhathi lapha ngoba waxabana lomntwana womlungu lo. Umntwana womlungu lowo wayephatha izisebenzi zangakibo ngochuku. UMlahlwa kakuvumanga lokho. Ngelinye ilanga uMlahlwa wakutshaya wakuvikiza okumfana lokho wasuka wabaleka waqonda eGoli.

Wathi nya uMlahlwa okwesikhathi eside wazavumbuluka esengumgoli. Uthe esefika esenjalo wakhonjwa zintombi ezinengi waze wakhonjwa languSolakele wakoNdlovu.

Uyise kaSolakele wathi esizwa ukuthi umntanakhe ukhombe umgoli wahle watshaya phansi ngenduku ethi kalamntwana ongathathwa ngumgoli. USolakele wathi ekuzwa watshela uMlahlwa ukuthi engazihluphi yikukhuluma kwabadala bazavuma. Waqinisa ngokuthi nxa bengala bazaphela bampatshazele kuye uMlahlwa. Waphiwa izimali uSolakele eziphiwa nguMlahlwa kodwa ngokuhamba kwesikhathi ubugoli baphela kuMlahlwa. Amasudu ayeziqakisa ngawo ajujuka, waqala ukuwachibela.

Ngalesi sikhathi osowabo bakaSolakele baqala ukwenda yena wasala elokhu ekhangele uMlahlwa owayesejujuka waba ngokunye. Uthe ezibona esenjalo uMlahlwa wasesiyadinga umsebenzi koBulawayo. Kungaso lesi sikhathi lapha okwasala kufika khona uNyembezi owahle wakhonjwa nguSolakele wasetshada laye. Umlahlwa uthi ekuzwa ukuthi uSolakele usetshade lomunye weza esezonde esemubi. Wazingela uNyembezi wehluleka ukumbulala wasedanela kuSolakele owacina embulele.

Umlahlwa ubulala uSolakele nje uphathiswa ngabangane bakhe uPhawundi loSayini. Kodwa ngokuhamba kwesikhathi uPhawundi uzondiswa yikwenza kukaMlahlwa okokuthanda ukuthi bona basebenze nzima yena uMlahlwa abe ngowokudla kuphela. Lokhu kubenza behlukane loPhawundi kube sekusipha uNyembezi ithuba elihle lokuthola uMlahlwa. UNyembezi ucatshela uMlahlwa aze amthole athi ngemva kokumbuza ukuthi uSolakele wambulalelani, uMlahlwa amtshela ukuthi wayethenjise nguSolakele wasesephula isithembiso. UNyembezi kalandaba lakho konke lokhu ngakho unqonda uMlahlwa amtshiye ethe daca entabeni. UNyembezi wenza konke lokhu encediswa ngumalumakhe loba uyise uNyathi wayengafuni ukuthi uNyembezi aphindisele ngale indlela.

Ngemva kokubulala uMlahlwa, uNyembezi uyabuyela emsebenzini kodwa kuthi ngemva kwensukwana ezingangaki abotshwe esetheswa icala lokubulala.

### **Abalingiswa abaqakathekileyo**

Abalingiswa abaqakathekileyo kulolugwalo nguSolakele, uNyembezi loMlahlwa. Indaba yalolugwalo igxile empilweni zabalingiswa laba abathathu.

USolakele nguye isisusa sendaba ngoba konke okwenzakala endabeni kusukela ekukhombeni kwakhe. Yena-ke simethulelwa kuthiwa ungumuntu othobekileyo ongathi ulenhlonjanyana njalo ehlonipha abazali bakhe.

Ukuhlonipha kwakhe abazali kakaveli egwalweni ngoba phela uthi lapha esekhombi umgoli abazali bakhe bathi kabafuni lakuzwa ngakho kodwa yena aqinise ikhanda athi kuMlahlwa:

Yikwala kwabadala. Bazaze bavume. Asingayekelani; bangaze bathini mina ngizanamathela kuwe njengomkhaza baphele bangipatshazele kuwe. Ungangilahli, lami kangizukukulahla. (*Wangithembisa Lami*, ikhasi 46)

Pho kungatshiwo na ukuthi ngumuntu ohlonipha abazali bakhe lo? Kabukho ubufakazi egwalweni obungenza ofunda ugwalo avumelane lomlobi kulokho akutshoyo ngalo umlingiswa ngoba asiphiwa amathuba aneleyo awokumbona ikakhulu engakendi.

Ubunzima umfundi ahlanguana labo ekukhangeleni abalingiswa balolugwalo yikuthi umlobi kayicacisi impilo ephilwa ngabantu akhuluma ngabo. Zikhonjiswa njani izintombi lapha? Amajaha azilanda ekhaya na kumbe ahlanguana lazo ezitolo lemasontweni kuphela? Abazali basaselalo na ithuba lokubona amajaha akhombisa abantwababo? Kakucaci ukuthi uyise kaSolakele wakwazi njani ukuthi uSolakele usekhombe uMlahlwa njalo kakucaci ukuthi yena uSolakele watshelwa njani ngendaba le.

Kungeke kutshiwo ukuthi uSolakele ungumuntu olesikhombekhombe ngoba engazange akhombe amajaha abe mabili ngasikhathi sinye.

Esendile uvezwe ehlalisana kuhle labakwabozala loba isikhathi sisifitshane. Kanti njalo lalapha umlobi uletha ubunzima kumfundi ngokungatsho ukuthi okwakukhangelelwe lisiko yikuphi kanye lalokho okwenziwa nguSolakele. Uhle athi esesengumuntu wemzini amyekele ahambe yedwa kodwa lapha koNyathi izintombi zigcwele umuzi. Singeke sithi lokhu kubangwa yisimilo sakhe kodwa kukhanya kwenziwe ngumlobi ofuna ukupha uMlahlwa amathuba okuthi abonane loSolakele. Ngaleyo ndlela isimilo sikaSolakele kasisaphumi ngendlela esuthisayo. Singaphetha ngokuthi uSolakele ngumlingiswa ongakholekiyo endaweni ezinengi.

UNyembezi yena kasizwa okunengi ngaye ngaphandle kokumbona elijaha elihlanzekileyo elithembekileyo lapha elisebenza khona. Lapha kibo kakukho okunengi esikuzwayo ngaye ngaphandle kokutshelwa nje ukuthi lapha esethula indaba kaze athanda ukuyitshiyela endleleni. Okunye okusobala ngaye yikuthi kasijaha eliphonguhamba liyenga amantombazana amanengi. Ulandela isintu ukuthi intombi ikhonjiselwa ukuthathwa.

Umlobi umveza njengomuntu owazi amasiko abansundu lapha ekhuluma labelungu bakhe ebika indaba yokuthatha kwakhe. Uyabatshela ukuthi ukubikela abazali bakhe yena mathupha akuvumelani lesintu. Bekufanene abikele uyise omncinyane ukuthi ambike ebazalini kumbe acele umalumakhe kumbe uyisekazi. Kakusakhanyi-ke ukuthi umlobi ufuna siboneni esimilweni sakhe ngalokhu.

Ekhaya kwabo lapha ulabodadewabo abanengi obekulindelwe ukuthi njengoba yena esebenza khatshana le uzabuza kubo okwenzakala ezintombini lapha ekhaya. Uma engabuzanga bona uzaxoxa lomalumakhe ebuza ngazo izintombi kulokuthi aphonguwela nje njengempukane iwela echagweni. Laye-ke kakholeki okusuthisayo ngoba imbangela yalokho akwenzayo icina ingaveli kahle. Ucina engumlingiswa olethwe ukuze aphumelelise ukungathembeki kukaSolakele.

UMlahlwa sihlanguana laye okwakuqala ehwabhela uNyembezi esitolo seFredri kuhle kukhanye ukuthi uysisgebenga ngendlela umlobi amchaza ngayo:

Engemude uMlahlwa lo kodwa umzimba ugcwele, ingalo lezi zingezesiqhwaga, zithe nephu ngoboya ngoba elihwanqa. Ukubhekana laye emehlweni liqondene kufana lokwethukelana lebhumbesi elilambileyo libhekane emehlweni. Wayethi nxa ekhangela umuntu ahwaqise ubuso bube ngamadundulu, anwebe umlomo kancane kuvele ingavula zamazinyo kuze kungathi uzakufohloza (*Wangithembisa Lami*, ikhasi 25).

Umfanekiso lo usuka uqine lapha sesihlangana laye kwezinye izindawo. Umlobi usivezela izindawo ezinengi lapha esibona khona uMlahlwa sicine sisibona kuhle isimilo sakhe. Kanti njalo uyasivezela ukuzalwa lokukhula kukaMlahlwa, ukhula nzima engathandwa, engelanina njalo aphinde afelwe ngugogo wakhe esesemncinyane. Konke lokhu kwenza kuvele obala ukuthi kuyini okudala inhliziyo elukhuni kuMlahlwa. Uthi esekhule nzima kanje aphinde aqondane labaqatshi abamphatha ngochuku okwenza inhliziyo yakhe ibelukhuni ngamandla.

Ngaleyo ndlela-ke ukungazinaki kwakhe kusukela ekusweleni ukuthandwa esakhula. Kathandwa laye kasazithandi. Ukuzwisa omunye umuntu ubuhlungu kuyinto encinyane kuye. Ukwenza kwakhe okunengi kuyakholeka ngoba izinto akenzayo isisusa sazo siyakhanya.

Loba kunjalo kukhona lapha umlobi aveza khona okungasuthisiyo ngaye. Umenze wafunda ukulungisa izimota eseGoli kodwa uthi esebuye lapha kukhanye angathi yimpumpithe nje eyayithola imali ngobugebenga eGoli. Lanxa esesiya koBulawayo kakukhanyi ukuthi udinga msebenzi bani. Kuyini okumehlula ukuthi asebenze egalajini njengeGoli? Kusuka kube sobala-ke ukuthi umlobi usemfuqele kulesi simo ngendlela engasuthisiyo. Loba uMlahlwa ubesezihlengile uphinda ambuyisele ebubini ngendlela engasuthisiyo.

Kusuka kube sengathi umlobi ufuna ukuqinisa umbono othi ibizo lilandela umuntu. Umuntu ucina eyilokho okutshiwo libizo lakhe. USolakele uphonguba ngosoliweyo nje ngenxa yezenzo zebizo lakhe. Kakukhanyi ukuthi okumngenisisa esimeni esinje kuyini. UNyembezi laye ucina esezinyembezi ngokubulawelwa umkakhe. Yena akulampambaniso ayenzayo, libizo lakhe eselimhlozele. UMlahlwa wavela walahlwa nguyise kwasekusengezelelwa umnyama wakhe ngokuphiwa ibizo eliqinisa lokho okwenziwa nguyise. Indlela yokuveza abalingiswa kanje ilamaphutha nxa umlobi engehluleka ukupha izizatho ezingenisisa labo balingiswa kumumo ohambelana lamabizo abo.

## Indikimba zogwalo

### a) Uthando

Indikimba emqoka kukhanya kungeyo thando. Umlobi uveza ukuthi isibopho sothando kudingeka ukuthi umuntu asenze esebona ukuthi ngempela uzakwanelisa ukusifeza. Ukwenza isibopho umuntu angeke asigcwalisa kuyingozi kumasenza lakwabanye abantu abamsulwa. Umlobi uveza lokhu ngoSolakele

ogijimela ukuzibophela kuMlahlwa ngokubona imali lempahla egqokwa nguMlahlwa kuphela. Kaqalanga wadingisisa ukuthi uMlahlwa ngumuntu onjani. Indikimba le iyisixwayiso ikakhulu emantombazaneni ukuthi kuqakathekile ukuthi aqale azi umuntu engakenzi isithembiso esiqinileyo laye.

Ekulandiseni kwakhe indaba le uMpofu, umlobi wogwalo, kavezi ngokubonakalayo ukuthi kanti amaqhikiza angaphi okumele eluleke abanawabo mayelana lokukhomba kwabo. Ngenxa yalokhu-ke umlandu usuka uphiwe uSolakele yedwa kungazabe kusavela ukuthi kambe lomphakathi lawo uyasolwana. Umlobi usesenza izindaba zokuthatha kube zindaba zomuntu oyedwa zwi engasangenisi abomndeni phakathi. Kanti ingani uNyembezi utshela umlungu wakhe ukuthi esintwini umuntu uthathela abazali, pho angabathathela njani uma ezaphongukhetha umfazi eyedwa abomndeni bengekho phakathi? Konke lokhu kakukhanyi ukuthi umlobi uthini ngakho.

### **b) Ukuba lamandla**

Enye indikimba umlobi akhanya angathi uyayiveza kulolugwalo ngeyokuthi lapha emhlabeni kwenziwa intando yalabo abalamandla kulabanye. Kodwa ukuvezile njalo ukuthi lawo mandla abantu kabahlali belawo kokuphela.

Ukubulawa kukaSolakele nguMlahlwa kungeke kwathiwa kwadalwa liphutha likaSolakele elokukhomba uMlahlwa. Kanti angithi vele kuthiwa "zala abantu ziye ebantwini, akulantombi eyakhomba inyamazana". Pho okumangalisayo ngokwaliwa kukaMlahlwa sekukhonjwa uNyembezi kuyini? Le yimvelo. Okwenza ukuthi uMlahlwa angakwemukeli yikuthi yena uzibona elamandla kuloNyembezi kanye loSolakele. Ngakho-ke ufuna kwenziwe intando yakhe. Umbono lo uqiniswa ngamazwi kamlobi athi:

Impilo ngeyabalamandla. Abangelawo batshona odakeni bavoxwe, bantule emhlabeni, bephucwe ikonke yabo baze baphucwe lobuze babo, kube lapho sebecitsha emhlabeni. Kuthi ingabe kabacitshanga baphile ngomusa wabalamandla, ngokucotsha imvuthuluka ewa ematafuleni obungqo-ngqotshe babo. Ukuncenga kwezinswelamandla loba sezigaqa ngamadolo zimboza ubuso phansi zicela inkululeko kunjengomkhulungwane wenja ewuhlabela emoyeni ungelakuyiphendulwa isuswe isixotshwa ngezigodo kuthiwe iyahlola . . . (Wangithembisa Lami, ikhasi 64-5).

Indikimba le umlobi uyisebenzisa ekusoleni lokho okwenziwa ngababusi abenza intando yabo phezu kwalabo abangaphansi kwabo. Ngenye indlela ugwalo luveza ukungasuthiseki kwababuswayo ngendlela ecatshileyo. Umuntu angathi kasinsolo eqondiswe kubabusi abamhlophe abaleso sikhathi ugwalo olwalotshwa ngaso kuphela, kodwa iqondiswe kubabusi baso sonke isikhathi.

Umqondo lo uqiniswa yindlela uMlahlwa avezwa ngayo ekuphileni kwakhe laboPhawundi loSayini ababengabangane bakhe. Ucina ebaphatha ngochuku ebasebenzisa yena ethatha yonke inzuzo bona ebapha okungasizi lutho. Lokhu



kucina kusenza uPhawundi azikhulule kuMlahlwa kodwa uSayini yena avume ukuthi abalamandla benze intando yabo phezu kwakhe.

Unjalo umbuso lapha okwenziwa khona intando yalabo abalamandla. Kuba labanye abadinwa yikuphathwa ngochuku bazimisele ukuzikhulula kanti abanye bayazimisele ukumelana lokuhlukuluzwa. Kodwa kusobala ukuthi umlobi yena ukuliphi icele. Yena uthi kuyadingeka ukuthi abantu bazikhulule embusweni wokucindezelwa. Lokhu ukuveza ngokubonisa ukuthi labo abakhumbula ukuthi bona kabanqobeki labo bayanqotshwa. Umlahlwa ucina enqotshwe nguNyembezi yena owayesithi uNyembezi yimpukane yona engeladonsi. Ngaleyo ndlela upha ithemba kulabo abalwisa ukuzikhulula kulabo abalamandla phezukwabo, ababaphatha ngochuku.

Lokhu-ke kusekela umbono othi loba abalobi balesisikhathi babengavunyelwa ukuphatha ezombangazwe kodwa babezingenisa ezingwalweni zabo ngendlela ezicatshileyo. Kulenkulumo esekuqaleni kogwalo lapha umlobi athi khona:

Uyise wayelokhu etshotsha kancane ngoba wayeke wadla emini; abuye axoxele umkakhe izindaba zokuma kwezwe ukuthi kuthiwa ngeminyaka ezayo abantu bazathuthwa ezindaweni zabo bayehlaliswa lapho okuthiwa kusemalayinini khona, lapho imizi izabekeleliswa udwendwe isuka ngapha kommango ize iyetshona ngale kwawo.

Kakusekuba khona ukuzihlalela njengokuthanda, athi umuntu indawo ingamdina athuthe ayezihlalela lapha athanda khona. Kwakuthiwa izinkomo sezinengi kakhulu phambili kuzamela ziqunywe . . .

Kwakusuka kummangalise nje laye unakaNyembezi ukuthi kuzabe sekuyikuhlala bani-ke lokho. Inkomo kanti akuyona mfuyo yomuntu? Nxa ziqunywa kube sekuthiwa abantu baphile ngani? (*Wangithembisa Lami*, ikhasi 1)

Kusobala-ke ukuthi le yinkulumo evezwa ngumlobi okhononayo ngalokho okwenziwa yilabo abaphethe umbuso, abalamandla phela okumele kwenziwe intando yabo. Kuzakhunjulwa ukuthi lesi yisikhathi lapha uhulumende wabamhlophe ayesusa khona abantu ezindaweni zabo eziyundileyo ezilezulu elina kuhle ebasa emaguswini alubhuqu agcwele izibawu lemikhawuzane eyafika yaqeda izinkomo zabantu.

Loba uMpofu indaba yokuqunywa kwezinkomo engasayithinti egwalweni khonokhu ukuthi utshilo ukuthi abantu kuyabamangalisa ukuthi bangaphila njani bangasela nkomo kuveza insolo yakhe ngesenzo sababusi.

### **Ukwethulwa komphakathi wamaNdebele**

Inhlalo yamaNdebele umlobi kayivezi ngendlela ebalulekileyo eyenza ukuthi umfundi azinanzelele kuhle izinto ezibahluphayo ngalesi sikhathi. Inkulumo kanakaNyembezi ikuveza obala ukuthi bangabantu abeyame enkomeni ngakho ukuguqulwa kwaleyo nhlalo kuletha umumo omutsha osuphazamise impilo yabo.

Khona nje ukuthi sekulabantu okuthiwa yimngoli kutshengisa ukuthi umumo usuguquke kakhulu osokwenze ukuthi abatsha basuke emakhaya bayedinga inotho kwezinye izindawo.

Umlobi utshiya umfundi elokuthandabuza okuthile mayelana ngokuhlalisana kwamaNdebele wona wodwa. Umuzi omkhulu wakibo kaNyembezi uvezwa ungumuzi wabantu abangazwananiyo. UNyembezi kakhanyi elobudlelwano labafowabo. Umlobi uhle akhohlwe ngabo aveze isithembu kuphela lapha esekhuluma ngobukhwele besithenjini. Lokhu kusuka kuqinise imibono yabamhlophe abahlezi besithi abansundu ngabantu abasebunyameni abaphila impilo yobudlwangudlwangu.

Uveze inhlalo yamaNdebele engathi yinhlalo yabantu abangelamithetho yokuphilisana kuhle. UNqagala Msipha, uyise kaMlahlwa kakhanyi elandela umthetho ekuxotsheni kwakhe umkakhe uKhonzaphi Nkala. Udinga isalukazi simqhube kube yikuphela. Ukuthi usezithwele ulesisu sakoMsipha uvele kaselandaba lakho. Kuthi lekuzalweni kukaMlahlwa engazihluphi ngakho loMgodi Nkala, uyise kaKhonzaphi, ukhanya kungekho angakwenza ukuthi uNqagala ondle umntanakhe. Umntanakhe uMlahlwa ukhula ehlupheka yena eloyise onothe okumangalisayo. Lokhu kupha abamhlophe igunya lokuthi umbuso wabo yiwo osulethe ukuhlalisana kuhle ebantwini abamnyama ngoba sebefike bafaka imithetho yokuthi umuntu akaphongukwaliwa angaphiwa mpahla njalo lokuthi umzali ubanjwa ngamandla ukugcina ingane yakhe.

Isihluku esenziwa nguMaSibanda kuMlahlwa sidlulise kakhulu okokuthi sibeka amaNdebele njengabantu abalochuku olungaphezulu kakhulu. Kodwa umlobi konke lokhu ukwenza empilweni yesithenjini lapha okulabantu abanengi khona, sekungathi uthi esithenjini kakho onaka omunye. Konke lokhu kuqinisa ububi bempilo yesithenjini. Lokhu kakusiqiniso.

Lapha sikhangelela ukufa kukaSolakele kakuhambelani lempilo yesintu. Esintwini umalokazana uligugu, ikakhulu esafika. Lokhu kutsho ukuthi angeke ayetheza yedwa engahambi labodadewabo bendoda. Kanti ngubani ozamtshengisa ukuthi izihlahla ezingabaswayo lapha ekhaya yiziphi? Lapha koNyathi kulezintombi esezikhulile okufanele ukuthi ngabe zihamba laye sonke isikhathi, oXotshiwe laboSiziwe.

Kanti njalo lamhla kufika uSayini, kayisiyo impilo yesintu leyo ukuthi uNyathi engatshiya umalokazana wakhe ngekhaya lomuntu wesilisa angamaziyo lokumazi. Konke lokhu okwenziwe ngumlobi kakuvezi ubuqotho bempilo yamaNdebele njalo kuyiveza njengempilo yabantu abangakwaziyo ukuphilisana kuhle. Lokhu kuqiniswa layikuthi uMpofu uze asebenzise izaga athi ngezabelungu. Lokhu kuvela lapha ugogo uDungeni eqeda ukulaya uKhonzaphi uMpofu uthi: "Yiwo lo abeLungu abathi ngumthandazo ngemva kokufa." (*Wangithembisa Lami*, ikhasi 39).

Into eyodwa enhle ayivezileyo ngenhlalo yamaNdebele zinyanga zawo. Sibona uMgodi Nkala eyinyanga ekwaziyo ekwenzayo. Uyazazi izihlahla ezinceda uzulu nanku lomntanomntanakhe wamelapha wasila engamusanga esibhedlela.

Ukungena kwamasonto kakuchazi kuzwakale uMpofu. UNyembezi kasimuzwa engumuntu osontayo kodwa siphongumbona esesiyatshadiswa esontweni. Kuyavela khona ukuphikisana kwesonto lenhlalo yabantu. Emtshadweni utshwala bunathwa bufihlwa ngoba isonto isithi kabufuneki kodwa abantu besithi ungeke waba ngumtshado kungela tshwala. Kanti njalo izinto zesonto lazo ziphela khona mhlalokho betshada kasiphindi sizwe kumbe sibabone besiya esontweni.

Kusobala ukuthi kulenguquko kodwa umlobi kayivezanga yabonakala kühle. Inhlalo ejayelwe ngamaNdebele kayivezanga yezwakala okwenza kube nzima kumfundi ukuthi azwisise ukuthi lokhu abakwenzayo yikho okuvele kungumdabuko wabo na kumbe sekubangelwa yikungena kwabamhlophe? Kuhlupha ngokuthi kasizwa lamuntu oyedwa obabaza etshengisa ukuthi okwenziwayo kuphambene lenhlalo yabo abayaziyo.

### **IRhodesia Literature Bureau yaba lempumela bani ekulotshweni kwalolugwalo**

Ugwalo lolu luyazisuthisa indingeko zeRhodesia Literature Bureau ngendlela ezinengi. Ugwalo kalulude, lulamakhasi angu96 kuphela. Kulemifanekiso yezehlakalo eziqathekileyo okwenza kube lula ukuzwisisa lokucabanga ikakhulu kubontanga. Izahluko zilezihloko. Lokhu kwenza kube lula ukuthi indaba ilandeleke loba umlobi esebenzise indlela yokubuyela emuva engenza abanye abafundi behluleke ukubona ukuthi ukuthatha kukaNyembezi lokukhonjwa kukaMlahlwa nguSolakele kwenzakala nini njalo kulandelana njani.

Indikimba yogwalo emqoka luthando. Lokhu yikho okwakufuneka ukuthi izingwalo zingaphathi ezombangazwe. Kodwa-ke njengoba sesitshilo, ugwalo luyazithinta ezombangazwe ngendlela ecatshileyo.

Umlobi uveza ubudlelwano obuhle phakathi kwabamhlophe labansundu. Lokhu ukuveza ngabelungu bakaNyembezi abamenzela konke. Bayamupha ukudla kanye lempahla zokugqoka abamgugisela zona. Isudu antshintsha ngayo mhla etshada wayigugiselwa ngumlungu wakhe. Loba umlobi engakutsho kumfundi, kobalayo kungaba lombuzo othi usengaze atshade ngesudu yokugugiselwa nje kanti yena kaholi yini? Ngenye indlela umlobi uthi oNyembezi laba babengaholi lutho kodwa ukuveza ngendlela engeke yabonwa ngabanengi.

Ekuphetheni ugwalo okusuka kube mqoka, yisifundo esimunyethwe lugwalo mayelana lokuziphatha kwabalingiswa. Ukungathembeki endabeni zothando kuyinto embi kakhulu ngoba yikho okwacina kubulalise uSolakele. Kanti njalo ukuba nguntando kayiphikiswa kukwenza uzondwe ngabantu abanengi, lokhu yikho okwabulalisa uMlahlwa. Ukubotshwa kukaNyembezi kuqinisa ukuthi umthetho kuphela yiwo olamandla lelungelo lokuphindisela. Ngakho

kuqakathekile ukuthi abantu balandele umthetho. Konke lokhu yikho okwakufunwa yiSouthern Rhodesia Literature Bureau ngoba kuqinisa umbuso okhona.

Inhlalo yabansundu yona izezwe ingaselamandla ekuphileni kwabantu. Lonke uhlu pho lwabo sekungathi lwandiswa yikulandela impilo yesintu. Ngakibo kaNyembezi, koNqagala Msipha lakoMgodi Nkala kusesithenjini kakukho okuhle okuvelileyo empilweni enje ngaphandle kokuzondana lokuxabana. Ngakho ugwalolufezisa izifiso zeLiterature Bureau ezokususa abansundu enhlalweni yabo lubase "empucukweni" yabamhlophe.

## Isiphetho

Sithanda ukuphetha ngokukhangela kancinyane indlela ezisetshenziswe ngumlobi ekwethuleni indaba yakhe. Esikunanzelelayo yikuthi loba umlobi lo wakhula ngesikhathi izinganekwane zisethiwa kakhulu kazisebenzisi ekulobeni kwakhe. Mhlawumbe lokhu kungabe kwabangelwa yiyo iLiterature Bureau ekhanya angathi izinto zesintu yayingazikhuthazi.

Umlobi usebenzise indlela yokulandisa umuntu ebuyela emuva ethatha izindaba okungathi kayisizo aqonde ukuloba ngazo. Le indlela ingcitshi zesilungu ziyibiza ngokuthi yi "flashback" thina siyibiza ngokuthi yi "kubuyela emuva" kumbe "ukulunguza emuva". Ugwalolualisa ngokuthatha kukaNyembezi kuthi lapha sesihlangana loMhlalwa kube sekudingeka ukuthi sazi ngaye. Ngakho-ke umlobi usuka abe esebuyela emuva le, esikhathini esingayisiso lesi akhuluma ngaso khathesi ukuze asenze sizwisise uMhlalwa lezenzo zakhe. Yikho lokhu-ke esithi yikubuyela emuva. Liqhinga elihle lokuloba leli kodwa lingaletha ubunzima ekulandeleni izehlakalo ebantwini abasaqalisa ukubala ikakhulu nxa lingasetshenziswanga kuhle.

Umlobi usebenzise inkondlo endabeni yakhe. Inkondlo le uyingenise ngesikhathi lapha izinto zinzima kuNyembezi. Ngezikhathi ezinje amazwi enkondlo kuba yiwo kuphela aveza ngcono imizwa yomuntu osebunzimeni.

Loba sithe umlobi kasebenzisanga indlela yezinganekwane kodwa ekusebenziseni kwakhe umkhathi kungabe ekuthethe ezinganekwaneni kanti njalo lekulobeni kwesikhiwa lakho kukhona. Kuzinganekwane izinto ezesabekayo zenzakala ebusuku kumnyama kumbe kuvunguza umoya owesabekayo. Lapha egwalweni umlobi uthi elandisa ngosuku lomtshado kaNyembezi alethe ukuvunguza komoya okuphazamisa wonke umuntu. Lokhu kupha umfundi ojulisa ingqondo isazela sokuthi kambe umoya lo ungabe uyisibonakaliso sokuzayo na? Kuthi-ke lapha uMhlalwa esengena phakathi kwempilo kaNyembezi loSolakele kuqale ukukhanya ukuthi yiso lesi sibhengubhengu somoya esabakhona mhla womtshado.

Simtshayela ihlombe ngemizamo yakhe umlobi lo.

## Imbali Yabahluzi

USikhonzile Ndlovu uzelwe ngoMpandula mhlaka 12 ngomnyaka ka1977 ezalelwa esigabeni sePlumtree. Wafunda eMalalume ePlumtree leMpumelelo eseMpopoma koBulawayo. Isekhondali wayifunda eSt Columbus leNorthlea koBulawayo. Wasungula izifundo zakhe zeB.A. eYunivesithi yeZimbabwe ngo1997. Ekulotshweni kogwalo lolu ubesemnyakeni wokucina, egxile ezifundweni zesiNdebele lezesiNgisi.

UThulani Zhou uzelwe ngoLwezi mhlaka 23 ngomnyaka ka1977, ezalelwa koBulawayo. Wafunda esikolo seNtabeni eNtumbane koBulawayo. Isekhondali wayifunda eTennyson Hlabangana, eHope Fountain, waya eSt Columbus koBulawayo. Ngo1997 wasungula izifundo zakhe zeB.A. eYunivesithi yeZimbabwe. Ekulotshweni kogwalo lolu ubesemnyakeni wokucina.

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Veit-Wild, F. 1993, *Teachers, Preachers and Non -Believers*, Harare, Baobab Books.

## *Inhlamvu ZaseNgodlweni*

*Lwalotshwa nguElkana.M. Ndlovu*

*Lwahluzwa nguT. Matshakayile-Ndlovu*

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### **Imbali yogwalo**

Ugwalo lolu lwadindwa ngo1959 ludindwa ngabeShuter and Shooter abe Pietermaritzburg, eZansi Afrika bephathisana labeSouthern Rhodesia Literature Bureau. Kuthe ngo1972 lwadindwa kutsha seludindwa ngabeMambo Press abe Gwelo eRhodesia.

Ekuphumeni kwalo okwakuqala lukhutshwa ngabeShuter and Shooter ekhasini langaphandle lwalulomfanekiso wepholisa libopha ijaha elingathi lifuna ukubaleka. Phakathi lwalulemifanekiso yezehlakalo ezithile eziyizo ezenzakala endabeni. Luthelukhutshwa ngabe Mambo Press umfanekiso lo wawungasekho. Esikhundleni sawo kwafanekiswa umuntu wesilisa ohlezi esitulweni exoxa lowesifazana ohlezi phansi besemthunzini wezindlu zotshani. Phakathi lwalungasela imifanekiso.

### **Imbali kamlobi**

UElkana M. Ndlovu wazalwa ngo1913. Watshona ngo1989 esetshiye umsebenzi wokubalisa wayaphumula. Kuthiwa ekutshiyeni kwakhe umsebenzi waqalisa elakhe ibandla njalo eseselapha.

Yena wafundisa kakhulu esikolo senkomponi yeTshabhani (Zvishavane lamuhla). Wasuka lapha wayafundisa eMawabeni.

UNdlovu sewaloba ezinye izingwalo ngaphandle kwalolu, nanzi:

*Umdengosiba, 1972*

*Okungatshayelwa Mathambo, 1985 (umdlalo)*

### **Indaba yogwalo ngamafitshane**

Indaba yenzakala emangweni weGwanda lapha okuzalwa khona abalingiswa abaqakathekileyo, uNkanyiso loMzondiwa, abafana beNgodlweni. Isuka emaphandleni eGwanda iyegxila enkomponi yeNungwa engentshonalanga kwedolobho leGwanda. Izehlakalo ziyafika lakulo idolobho leGwanda leli.

Indaba yenzakala ngesikhathi abansundu sebengaphansi kombuso wabamhlophe. Sekulezikolo zabanali emaphandleni lezikahulumende emadolobheni. Abantu abanengi sebephila ngokusebenza emakhiweni. Kodwa lokhu besekhona abanye abansundu abangakemukeli "impucuko" yabamhlophe abalokhu bebambelele enhlalweni yakibo. Izehlakalo lezi singazibeka eminyakeni yabo 1940 kusiya kubo 1950.

Indaba igxile empilweni yabafana beNgodlweni ababili lokwenzakala kubo beseNungwa. UNkanyiso wathi esefunda ugwalo lwesihlanu uyise wasebotshelwa ukulwa lomunye besetshwaleni. Ngakho uNkanyiso waswela ukuthi ngubani osezambhadalela imali yokufunda ngakho watshiya ukufunda wayadinga umsebenzi eNungwa. Ngenxa yokuthi wayefundafundile wafika wawuthola kalula umsebenzi wokuthwala izincwadi khonapha enkomponi ewofisini kamphathi wenkomponi okwakuthiwa nguMaphephetha.

Kwathi-ke uNkanyiso esesikhathi esebenza lapha eNungwa uMzondiwa wazafika laye. Yena-ke uthi wasuka ebaleka ekhaya etshiya inkomo zingelamelusi. Umuzi wakibo kaMzondiwa ngomunye wemizi emilutshwane elokhu ilandela isintu. Abantwana balokhu benganeniswa esikolo. Ngakho uMzondiwa yena kafundanga. Kakubi lula kuMzondiwa ukuthi athole umsebenzi, kodwa umphathi wenkomponi uthatha uMzondiwa amhambise komfundisi uFuyana ukuthi ayegcinwa khona. Lokhu ukwenza ngoba kulomunye umfana owake wagcinwa khonapha komfundisi wasuka esesimilo esihle waseqatshwa ngabelungu abalokhu bebuka isimilo lokusebenza kwakhe.

Ekuhlaleni kwakhe lapha komfundisi uMzondiwa kaguquki ngitsho. Yena uthi abakomfundisi bayamzonda njalo ubabona bengabantu ababi abazenza amaKrestu bona bengayisiwo. Nxa exoxa loNkanyiso uthi abakomfundisi ngamabhalabhala angelampondo ngoba ngabe alempondo ngabe kade ambhoboza. Kodwa umkhaya wakhe uNkanyiso ubona abakomfundisi njengabantu abaqotho, amakholwa apheleleyo ngakho uthi uMzondiwa ulenhlanhla ngokuhlala labantu abanjalo.

Abakomfundisi bona bathi uMzondiwa luhlanya sibili njalo umkamfundisi, uMaThebe, kakufihli ukuthi yena uyamzonda umfana lo. Umfundisi uFuyana yena uvele kasimboni elesikhathi loMzondiwa. Izikhathi zonke simtshengiswa esenkonzweni ngesonto etshumayela kuphela. Kakukhanyi ukuthi uthi angaphuma isonto enzeni.

Ekuhlaleni kwakhe komfundisi uMzondiwa uthanda ukuhlala ehamba lomntaka mfundisi umfana othiwa nguMsunduzelwa. Ubona abantu betshova amakhasi laye ahawukele ukuwatshova kodwa uMsunduzelwa amxwayise ukuthi lokho kungamenza axabane lomfundisi. Kakulaleli konke lokhu uMzondiwa. Ucina ngokucela uMsunduzelwa ukuthi amthathele imali yomnikelo uzayibuyisela njalo abonge uMsunduzelwa ngokuphindwe kabili. Ngemva kwalokho uMzondiwa uvele kasalali ekhaya.

Abantu beNungwa kabamzwisisi uMzondiwa ukuthi ungumuntu onjani. Kodwa uNkanyiso nxa exoxela uMephi uthi uMzondiwa ngumfana ohlakaniphileyo kodwa woniwa yikuthi kafundanga, alubana ufundile bekuzamnceda ngoba isikolo ngumlalazi olola imihedla ebuthundu icine isinceda abantu. Uthi lapha enkomponi kakumfanelanga.

UMzondiwa ucina esexotshiwe komfundisi ngoba abenkambeni bethe ulesimilo esibi aze atholwe eqhuba ibhayisikili elingesilakhe. Ngakho lomfundisi laye wathi kasanelisi ukuhlala lomuntu olesimilo esitshekileyo. Kodwa ukuxotshwa kwakhe komfundisi akumzondisi njengalokho okwakukhunjulwa ngumfundisi. Ngelinye ilanga ulwa loMphini bephuma esontweni. Inkulumo yokulwa kwakhe loMphini ithi isizwakala kuthiwe abantu abanengi bakuthokozelela ukutshaywa kukaMphini nguMzondiwa ngoba uMphini bayamzonda ngoba ethandana lamapholisa.

Ngalesi isikhathi kwenzakala izigigaba ezinengi eNungwa abantu basolele ekuthini zenziwa nguMzondiwa. Kubulawa ipholisa elalidumile uDuduza, laboMphini labo bazine bebulewe ngemva kokuba esethembise amapholisa ukuthi uzawatshengisa izigangi ezidala ububi bonke lobu. Amapholisa ayesemthembise ukumupha ikhulu lempondo (£100). UManwele, ikhiwa lebhawa, lintshontshelwa imali yizigangi. Kodwa kwakuthe uMzondiwa ebotshiwe ngemva kokutshaywa komcuphi uDiki izigigaba zathi hu.

Umtshaya nje uDiki lowo ucatshulwa yikuthi watshaya uNkanyiso kabuhlungu kuthiwa uNkanyiso uthenge izicathulo zomkoto. Yena uNkanyiso wayezithenge engazi ukuthi zimpahla ezinjani. Wayezibone zitshiphile.

Isehlakalo sokucina senzakala ngekhisimusi lapha uMzondiwa labanye bakhe abalwa khona loNjini ocina ezibulele izigebenga ezinengi okwavuka kubonakala izidumbu zazo ziwele emfuleni ezinye amanzi esezilahlele kude le. Kodwa esikaMzondiwa kasibonakalanga njalo laye kabonakalanga. Ngemva kokudinga okukhulu uNkanyiso waba leqiniso lokuthi umkhula wakhe ufile wahle wathathwa ngamanzi ayamlahla khatshana sibili. Ngakho wabhalela abazali bakaMzondiwa ebatshela ngokufa kwakhe.

Bathi besanda kwemukela incwadi kaNkanyiso babona uMzondiwa esefika ekhaya ehamba ngebhayisikili. Bathe besamangele uMzondiwa wathi bengethuki ngoba usefikile yena ifa livuke njengempukunyoni. Watshiya izigqoko zakhe wathi kabazigcine yena usaya eGoli. Wathi kafuni kuchitha isikhathi ngoba amanxusa kahulumende asezipheleni zakhe ngoba iNungwa yonke iyanuka ngenxa yakhe. Kwaba yikusuka kwakhe uMzondiwa kaphindanga wabonwa futhi. Konke lokhu uyise kaMzondiwa wakulandisela uNkanyiso esembona efika laye kungakapheli insuku ezingaki uMzondiwa esukile.

UNkanyiso yena eNungwa lapha wasebenza kuhle sibili. Wacina ephiwa isikhundla esasingesamakhiwa kuphela laye wazibona eselikhiwa ngaphandle kwesikhumba esimnyama kuphela kodwa imali ayeyihola yayilingana lekaSayijeni



Phetheni. Yena wayehlezi ephikisana lomphathi wamapholisa uSayijeni Phetheni Sibanda. Babephikisana ngendaba yesiKrestu. UPhetheni yena uqinisa ukuthi umuntu kumele angalahli amadlozi akibo ngoba yiwo amfikisa kuNkulunkulu, uNkanyiso yena kakholwa izinto zamadlozi. Kakholwa lokuthi izinyanga zingabantu abancedayo. Ukhohla ukuthi abafundisi ngabantu bakaNkulunkulu abathembekileyo kodwa uPhetheni utshela uNkanyiso ukuthi abafundisi labo benza khonokho okwenziwa ngumuntu wonke, ukuya ezinyangeni lokunatha utshwala. Uzama ukubonisa uNkanyiso ukuthi ukuthemba kwakhe abafundisi ngale indlela kuzamenza inhlekisa.

Ekucineni uNkanyiso uyakubona okutshiwo nguPhetheni ngoba ubona abafundisi benatha utshwala, besiya dinga izinyanga aze acine etshengiswa incwadi esuka kumfundisi uFuyana oficwe nguPhetheni esenyangeni. Konke lokhu kumenza asuke eNungwa. Uyise uthi esephumile ejele abuyisele uNkanyiso esikolo acine efundele ukuba ngumlimisi. Kodwa kahlali kakhulu kulo umsebenzi ngoba efuna ukuba ngumtshumayeli. Ucina ephumile ebandleni leli eleLandani wayavula eyakhe isonto yophumo. Iyaduma kakhulu ngesikhathi sakhe kodwa ekufeni kwakhe iyadilika iphele nya.

Usayijeni Phetheni Sibanda uyatshiya eNungwa ayekuba yinyanga enkulu edumileyo. Umfundisi Fuyana yena ucina ehlukene lomkakhe uMaThebe, ufa engasatshumayeli loba nje esonta. UMephi umntakaPhetheni, uyise owayefuna athathwe nguNkanyiso, ucina ethethwe nguMsunduzelwa, umntakamfundisi.

### **Abalingiswa abaqakathekileyo**

Abalingiswa abaqakathekileyo kulolugwalo ngabathi uNkanyiso, uMzondiwa, uSayijeni Phetheni Sibanda lomfundisi uFuyana.

**UNkanyiso** uvezwe engumfana olobuntu, olenhlonipho emangalisayo, othathela phezulu izinto aphantise ukuzazi. Inhlonipho lobuntu bakhe buvezwa yikuthi abantu abanengi bayamthanda kuze kuthi abalabantwana abangamankazana bafise ukuthi angaba ngumkhwenyana wabo.

Ungumfana owemukela imfundiso yabamhlophe kanye lenkolo yabo. Ekwemukeleni kwakhe konke lokhu usuka alahle konke okwakibo akubone njengobunyama obungaphathisiyo. Kusekwenzeni kwakhe ngale indlela lapha asuka akhanye angathi umlobi uyamsola. Lokhu kuvela ngendlela ezitshiyeneyo egwalweni.

Loba kungakhanya angathi uhlakaniphile umlobi umuthi ngumuntu ofundiseka lula izinto ezintsha kahlakaniphanga ngoba uyehluleka ukubona okungale kwazo. Imfundo yabamhlophe uyayibuka kodwa kakuboni ukuthi abamhlophe bayisebenzisa ukucindezela umuntu onsundu. Uyavuma ukuba yisisebenzi esingelamalungelo, abantu baze bacine sebebiza ngokuthi 'ngumsila' kaMaphephetha njalo angeke atsho ukuthi ngesonto lilanga lake lokuphumula.

Uyehluleka njalo ukubona ukuthi abamhlophe basebenzisa inkolo yesiKrestu njengodlawu lokugoba ngalo abansundu. Uma ngabe lokho okutshiwo ngabamhlophe ngesiKrestu bayakholwa kukho kungani bona abamhlophe bengabonakali esontweni yeHabe le ephethwe ngumfundisi uFuyana? Konke lokhu kuqinisa mazwi kaPhetheni athi:

Kahle ngingakubamb'umlomo, uyabona mntanami khona lapho kulapha okulele khona isiqu sendaba yenkohliso yalababantu. Bathi kulombuso wezulu njalo bathi kasithandane sonke jikelezi. . . . Njalo ngubani ongakwemukela ukuthanda abantu abanjengabathakathi bona abalala besibhodonga ebusuku silele? (*Inhlamvu ZaseNgodlweni*, ikhasi 2)

Konke okwenziwa ngabamhlophe ebantwini abansundu kuqinisa ukuthi kababathandi ngitsho ngakho lokho abakutsho kubo ngenkolo le abeze layo ebantwini abansundu yinkohliso kuphela. Kodwa konke lokhu uNkanyiso kakub'oni. Uphosa akunanzelele ngemva kokubotshwa kwakhe aze atshaywe kabuhlungu ngamapholisa kodwa abe esenanzelela ukuthi umlungu elakhe ilizwi kaliphikiswa. Kuthi lapha esebizelwa ukufakaza ngoMzondiwa ahle ale ukukhuluma iqiniso. Lokhu kutsho ukuthi useqalisa ukunanzelela ukucindezela kwabamhlophe.

Kodwa uNkanyiso kaguquki okupheleleyo ngoba uthi ngokubona ukuzenzisa kwabafundisi bebandla lakibo ehluleke ukunanzelela ukuthi imbangela isuka kubo laba abantu abeza lenkolo le. Inkolo yabo kabayilethelanga ukusiza umuntu onsundu kodwa ukuzisiza bona. Lokhu umlobi ukuveza ngokwenza ibandla likaNkanyiso liphumelele kuphela esaphila kodwa ngokufa kwakhe lalo lihle litshabalale.

Ekugcineni singathi ukufunda kukaNkanyiso umlobi kakuboni kuyinto ephathisa uzulu njengalokho okwakutshiwo nguNkanyiso. Akukho okukodwa akwenzayo umuntu angathi kuphathisa uzulu wakibo osebunzimeni "obubandezele wonke umuntu omnyama" (*Inhlamvu ZaseNgodlweni*, ikhasi 76) njengokutsho kukaMaThebe.

Ngalokhu-ke umuntu usuka aqinise elokuthi uNkanyiso umlobi umsebenzisa ukuveza ukungasuthiseki kwakhe ngabantu abafundileyo ngoba basuka babone ubuhle kuphela embusweni wabamhlophe basuke behluleke ukulwisana lobubi obulethwe yilowo mbuso ngoba bona bengasabuboni. Bona basuka bafise kakhulu ukuthi bangene shiqe kulowo mbuso. Yikho umlobi ekhanya emhleka uNkanyiso lapha esekhumbula ukuthi yena usefana lomlungu ngaphandle kwesikhumba esimnyama nje kuphela kodwa umlobi uthi imali eyayiholwa nguNkanyiso ilingana lekaPhetheni, kayilingani leyabelungu lokho okucatshangwa nguNkanyiso.

UMzondiwa ngumfana ohlakaniphe kakhulu kodwa abantu abanengi bambona njengohlanya. Umkamfundisi, uMaThebe, utshela uNkanyiso ukuthi "lolo luhlanya sibili Nkanyiso, oluthwele amehlo ngesaka" esitsho uMzondiwa. Loba

bembona ngale indlela umlobi yena umenza udlawu lwakhe lokuveza konke okubi okwenziwa ngumbuso wabamhlophe. Kuba lula ukuthi akuveze ngoMzondiwa ngoba abantu abanengi bezakuthi konke okwenziwa nguMzondiwa kwenziwa luhlanya. Lokhu kumele kukhangelwe kusaziwa ukuthi izingwalo lezi zazingavunyelwa ukusola umbuso wabamhlophe ngakho lowo okwenzayo kumele akwenze ecatsbile.

Okwakuqala okuqakathekileyo ngoMzondiwa yikuthi ulethwa komfundisi ngumphathi wenkomponi elethemba lokuthi isonto izamgoba athobele umbuso wabamhlophe, abengumfana ozasebenzela abelungu ngokuthembeka. Lokhu kuyehlula ngoba uMzondiwa uhle abone ukuzenzisa kwabantu bamasonto ahle abone ukuthi konke lokho abakwenzayo yikukhohlisa abantu kuphela. Akumangalisi-ke ukumuzwa emangala esithi "umfundisi uyahlanya utshona evalele abantu endlini ebachithela isikhathi sabo." Umlobi usemenze wabona ukuzenzisa kwabantu bamasonto ngoba bona omfundisi bakhuluma ngokuthi abantu bathandane kodwa bona uMzondiwa bayamzonda kabi. Bamgcinile nje ngoba kwathiwa bamgcine.

Kwesinye isikhathi kungabalula ukuthi uMzondiwa azwisiseke uma umuntu engananzelela ukuthi umlobi umakhe eseyamisa enganekwaneni kaQalani. Inganekwane le ilomfana okwakuthiwa nguQalani owahle wakhuluma esesiswini sikanina, ethi: Mama ngizalazala ngiyecela amathumbu kubaba esibayeni.

Uthe esezelwe wagijima waya esibayeni waphiwa amathumbu wahamba. Abantu ayehlangana labo babemcela izinto zakhe athi engabapha acine ebahlawulisile uma sebephambanise izinto zakhe. Abantu ayehlangana labo babembona njengesithutha esingaqilwa lula kodwa ekucineni bathola ukuthi kaqileki. Ucina esethole inkalakatha yenkabi athi esayihlinza eloyisemkhulu baficwa ngamazimu adla uyisemkhulu yena wacatsha lapha ayengabonwa khona ngamazimu kodwa yena ewabona.

Kwathi ngemva kwesikhathi wadinga icebo lokuphindisela ukufa kukayisemkhulu. Wapheka utshwala obunengi wanxusa amazimu wonke. Athe esedakiwe wawangenisa endlini wawatshisela phakathi wonke. Wasuka lapho wayathatha yonke imihlambi yezinkomo zamazimu wayiqhuba wabuyela kibo eseqhuba umhlambi wenkomo ezesabekayo.

Ukwenza kukaMzondiwa kulolugwalo ngikubona kuhambelana lalokhu. Phela kumele kukhunjulwe ukuthi amazimu ayeluhlupho elizweni lezinganekwane, ayesidla abantu ebemuka okunengi ngakho lowo owabulalayo awathathele lenotho yawo kumele abonakale njengeqhawe elikhulu.

Kusobala kimi ukuthi amazimu kulesi sikhathi sikaMzondiwa amele abamhlophe lombuso wabo. Ngakho lowo olwisa lowo mbuso ngendlela ezitshiyeneyo kumele abonwe njengeqhawe laye. UMzondiwa uphatheka ezintweni ezinengi lapha okulwiswa khona umbuso wamakhiwa kumbe ingqe yini ephathelene lalowo mbuso.

Okwakuqala, simbona esilwa loMphini bephuma esontweni. Sizwa ukuthi abantu abanengi bakujabulela ukutshaywa kukaMphini etshaywa nguMzondiwa ngoba bemzonda uMphini ngoba ethandana lamapholisa wona azondwa ngabantu. Umlobi kasiphi isizatho sokuthi bavele babangani.

Okwesibili, utshaya umcuphi uDiki ngokuhlukuluza kwakhe uNkanyiso ekubotshweni kwakhe. Nxa kuyikuthi uNkanyiso waye onile ngokuthenga impahla zomkoto angithi kwakufanele abotshwe etheswe icala kulokuthi aqale ngokubhuqwa ngempama engakathonisiswa lokuthonisiswa.

Okwesithathu, uphathekile lekuntshontshelweni kukaManwele, umlungu webhawa eNungwa. Phela utshwala babusebenzisa njengendlela yokuphambula ingqondo zabansundu ekucabangeni ngezinto eziyizona ezibahluphayo. Kanti njalo okuyimadlana abakuholayo kuphinda kusale khonapho etshwaleni okwenza umuntu asebenzele ikhiwa okwempilo yakhe yonke.

Ekupheleni kogwalo kuyavela ukuthi lokufa kukaDuduza kwadalwa nguye, ibhayisikili leli afika ehamba ngalo kumele kube ngelikaDuduza. Kuzo zonke lezi izindlela zokuganga kukaMzondiwa kukhanya kulendlela ebonakalayo ayilandelayo, indlela yokubhidliza izinto eziphathelelene lohulumende wabamhlophe.

UMzondiwa lo njengomfana ongafundanga bekukhangelwe ukuthi kuzakuba lula ukuthi amapholisa abubone ubuqili bakhe amnqobe kodwa kakunjalo. Uyawaphica aze acine ephunyuka lekufeni lapha okufa khona abanengi. Umlobi umupha amandla okuzibiza ngokuthi "uyilifa livuke njengempukunyoni". Kuqakathekile ukuthi sikubone ukuthi lokhu kungabe kumeleni. Kutsho ukuthi lokho uMzondiwa akumeleyo yena kungeke kwafa. UMzondiwa umele inkululeko yabansundu, ngakho umoya lowo owokufuna ukukhululeka ungeke ufe ngaphandle kokuthi ize itholakale leyo nkululeko.

Kakumangalisi-ke ukuzwa uyise kaMzondiwa esithi inkubalo zikaMzondiwa zingaphindi zidliwe futhi ngoba kade zadliwa, ekutsho ngemva kokuzwa ukuthi kulamadoda amathathu abonakala exotshwa yizilwana amabili abanjwa yizilwane lezo kodwa eyodwa yawugibela umqobotsho wayo yanyamalala. Ukudla inkubalo yomuntu ofileyo kutsho ukuthi liyabe likwemukela ukuthi lowo muntu sewafa ngakho lifuna ukuthi likhohlwe ngaye ngoba lisazi ukuthi kalisela kumbona futhi. Pho nxa esala ukuthi idliwe kutsho ukuthi uyala ukwemukela ukufa kwalowo muntu. Angeke afa uMzondiwa ngoba umele into engafiyo, inkululeko yabansundu.

Usayijeni **Phetheni Sibanda** induna yamapholisa enkomponi yeNungwa uvezwe njengendoda elombono obukhali. Uyananzelela ukuqakatheka kwamasiko omuntu ekumakheleni elakusasa eliqinileyo njalo elilendlela ebonakalayo. Yena ugxile enkolweni yakibo eyesintu. Ngokutsho kwakhe uthi inkolo yesintu ithi wonke umuntu wadalwa nguMdali kodwa ukuze kufikiswe izikhalazo lokubonga uMdali abantu bakwenza ngokubikela amadlozi akibo ayiwo abafikisa kuMdali.

Ukugxila kwakhe emasikweni akibo kutsho ukuthi ukholwa ukuthi indoda kumele izivikele, ingaze yathemba ukuthi amadlozi ayo azayivikela yona ingenzanga lutho. Isintu sikholwa ukuthi idlozi liyabhekelwa. Lokhu kutsho ukuthi umuntu uyacela amadlozi akhe ukuthi amkhokhelele ekudingeni izihlahla zokumvikela.

UPhetheni ulokufanana okuthile loNkanyiso ekuthini bubili babo kabanyikinyeki kulokho abakholwa kukho. UPhetheni uyathemba ukuthi izihlahla zakhe zingamenzela lokho akufunayo kodwa loba zingehluleka kazilahleli khatshana. Wayefuna ukuthi indodakazi yakhe uMephi, ithathwe nguNkanyiso ekholwa ukuthi loba uNkanyiso engakufuni lokhu uzamenza akufune ngezihlahla zakhe. Akubanga njengokufisa kwakhe kodwa kazidelanga izihlahla. Kafani labafundisi abathi abantu bangasebenzisi izihlahla ngoba besithi yizinto ezingelamsebenzi kodwa bona baphinde banyenye bengabonwa muntu bayezidinga lezo zihlahla.

Umlobi ukhanya engani ubuka abantu abaqakathekisa amasiko akibo, mhlawumbe ekwenza lokhu egxile kumbono othi isizwe esingelamasiko sifile njalo kulula ukuthi sibuswe ngezinye izizwe. Ukuqakathekisa amasiko akini yikwemukela ukuthi isizwe sakini yisizwe esiqakathekileyo esidinga ukuthi sihlonitshwe ngezinye izizwe. Lokhu kungabe kuyikho akuhlosileyo ngokwenza uPhetheni akhanye esiba ngumuntu ophumelelayo kakhulu ekucineni, uthi watshiya iNungwa wayakwakha kibo eSizindeni lapha abangumnumzana ngenxa yokukhuphuka okwalethwa yizihlahla zakhe.

Umlobi lo ungathi wayesekubona khonokho okwatshiwo nguNgugi wa Thiong'o owathi:

(The effect of a cultural bomb is to annihilate a people's belief in their names, in their languages, in their struggle, in their heritage of struggle, in their capacity and ultimately in themselves. It makes them see their past as one wasteland of non-achievement and it makes them want to distance themselves from the wasteland (Ngugi wa Thiong'o: *Decolonising the Mind*, page 3).

Impumela yokubhidliza kwamasiko yikubhidliza ukukholwa kwabantu emabizweni abo, elimini lwabo, ekulwiseni kwabo, emkhutsheni wabo wokulwisa, emandleni abo kuze kufike lekwehlulekeni ukuzithemba bona ngokwabo. Kubenza babone izolo lakibo njengento eyayingumnyama ongancediyo lapha abangazange benze lutho ngitsho lolulodwa oluncomekayo njalo kubenza bafune ukuthi bangaze bazisondeza eduze lezinto ezinjalo.

Wayesekubone kudala lokhu uNdlovu. Yikho ayelwisana lakho. Wayefuna abantu bazithembe ukuthi bangabantu abalembali enhle egcwele ukunqoba.

Umfundisi uFuyana yena wethulwe engumuntu ombaxambili. Ukuba ngumfundisi uyakufuna ngoba kumupha imali ayiswelayo ukuthi aphile ngalesi

sikhathi kodwa lokho akwenzayo ukuze athole leyo mali kakholwa kukho. Uthi abantu bangayi ezinyangeni kodwa yena uyakhona ecatsbile njalo ugqiza lentebe. Ukwenza kwakhe yikho okuvezwa nguPhetheni njengokuzenzisa kwabafundisi.

Kulolu ugwalo umlobi wethula umfundisi emele insolo alayo ngenkolo yesiKrestu ayibona isehluleka ukuthi labo abayilandelayo benze khonokho ekutshoyo.

## Indikimba zogwalo

Indikimba yalolugwalo ingazwisiseka ngcono uma kusemukelwa ukuthi lolu lugwalo olukhalazayo kumbe oluveza insolo ngombuso okhona. Umbuso okhona ngowabamhlophe, ngakho umlobi wogwalo uveza insolo yakhe ngalowo mbuso. Kumele kugcizelelwe ukuthi kakulula ukusola umbuso okhona ikakhulu uma lolu gwalo luzaphinda luhlolwe ukuthi lulungile yini yiziphathamandla zalowo mbuso osolwayo. Ngaleyo ndlela-ke insolo leyo yenziwa ngobunono obukhulu langendlela ecatsbileyo okudinga ukuthi umfundi wogwalo ananzelele izinto ezinengi kanye lokukhethwa kwamazwi okwenziwa ngumlobi. Abafundi abanengi bogwalo lolu bayehluleka ukukwenza lokhu bacine bebona ugwalo lolu njengogwalo oluhlose ukusola ukungathembeki kwabafundisi nje qha. Ukukhangela ugwalo lolu ucine lapho yikwehluleka ukubona injongo kamlobi ngokupheleleyo.

Indikimba yakuqala yikukhalaza kumbe ukusola imfundo ephiwa abansundu ngaphansi kombuso wabamhlophe. Lapha umlobi usebenzise uNkanyiso emele labo abafundileyo. Imfundo le isidale umuntu onsundu ozonda konke okwakibo akubone njengezinto ezingelamsebenzi. Usekhonze konke okwabamhlophe. Imenza awusebenzele kuhle umbuso lo kodwa yena inzuzo yakhe ingabonakali.

UNkanyiso ufika lapha eNungwa angene umsebenzi kalula. Uyasebenza, uyahola kodwa impilo yakhe kayibi ngcono kodwa yena ukhanya engakuboni ukuthi kwenziwa yini. Lokhu kuvela obala ngemva kokuthenga kwakhe impahla zomkoto aze acine ebotshiwe atshaywe kabuhlungu ngabacuphi. Uthi lapha esexoxa loMaThebe, umkamfundisi, athi:

Ukungazi mama kuvele kuyabulala, yikho okungibuleleyo. Mina bengingazi ukuthi kulempahla okuthiwa ngezomkoto eziyingozi kumathenga lomathengisa. Uba bengikwazile ngabe kangikubonanga lokhu.

UMaThebe athi, Banengi abantu abasila ngazo Nkanyiso lezimpahla besithi zibophula ekusweni okubandezele wonke umuntu omnyama bengazi ukuthi ngokwenza njalo lokhu bazephulela amalahle avuthayo emakhanda abo abangeke bawacitshelwa ngubani. (*Inhlamvu ZaseNgodlweni*, ikhasi 76)

Okutshiwo nguNkanyiso yikuthi ukungazi kwakhe yikho nje qha okwamenza wathenga lezo mpahla kodwa iqiniso yikuthi impahla wazibona zitshiphile wabona ukuthi lamuhla useze wanelisa laye ukuthi athenge izinto ahlala ezifisa

kodwa esehlulwa yikuswela imali. Okwakuqala empilweni yakhe usenelise ukuthenga imihlobo emibili ngasikhathi sinye. Uhlupho-ke lusekusweleni kwabantu abamnyama okubenza baswele imali yokuthi bathenge izinto abazifunayo bona besebenza. Njengoba uMaThebe esitsho, lolu luhlupho lwakhe wonke umuntu omnyama. Lokhu yikho uNkanyiso ehluleka ukukuzwisisa. Yikuswela okumenze wathenga izicathulo zomkoto.

Ekubotshweni kwakhe uNkanyiso uphathwa ngochuku olubi. Uyatshaywa kabuhlungu kodwa nxa sekufika umlungu wakhe uMaphephetha, umlungu ukhupha libe linye konke kuhle kulunge. Loba lokhu kwaguqula umbono uNkanyiso ayelawo ngamapholisa, waqalisa ukuzimisela ukuthi kasoze aphantsane lawo kodwa ucindezelo lombuso okhona ulokhu engaluboni.

Ngemva kwesehlakalo sokutshaywa ngabecuphi umlungu kaNkanyiso uthi:  
 "Loviki yena buya mina yazi nika wena lomunye msebenzi muhle sitereki,  
 ndaba wena gudu bhoyi" (*Inhlamvu ZaseNgodlweni*, ikhasi 75).

Uthi esewuphiwe lowo msebenzi uNkanyiso azibone esefana labelungu ngoba esenza msebenzi munye labo. Umlobi uthi:

Ngemva kwensukwana nje bamthanda, baqala ukumxoxisa lokumsomisa.  
 Kodwa zonke izinto lezi zaziye kuNkanyiso ngoba lapha wayesefana labelungu sekusele isikhumba sodwa lesi esimnyama ngoba letiye wayeyiphiwa kanye labo futhi wayesehola impondo ezintathu njengosayijeni. (uPhetheni Sibanda ipholisa elimnyama) (*Inhlamvu ZaseNgodlweni*, ikhasi 75/6).

Ukusuthiseka kukaNkanyiso ngakwenzelwayo kusobala. Lonke ucindezelo kasaluboni. Konke lokuthi elakhe iholo lilinganiswa hatshi lelalubungu laba asebenza labo, kodwa lelalubany abamnyama, yena kakuboni konke lokhu. Ngezinye indlela umlobi uveza insolo yakhe ngale imfundo abayiphiwayo abansundu laba ebona bangaboni ukucindezelwa kwabo kodwa bafise sonke isikhathi ukuzisondeza kubo abalungu labo. Babona ukuba ngaphansi kwabamhlophe kuyinto enhle njalo efaneleyo. Lokhu yikho okutshiwo ngu E. Mphahlele lapha ekhuluma ngezingwalo zendimi zesintu kweleZansi Afrika lapha athi khona:

(The writers here work in Bantu (Languages) and because of government, produce idyllic verse and prose which must never portray the Negro as a man aspiring political freedom (Mphahlele, 1967: ikhasi 148).

Abalobi laba basebenzisa indimi zesintu njalo ngenxa yalokho okufunwa nguhulumende, babhala izinkondlo lezindaba ezingakhulumi qiniso ezingamelanga zitshengise umuntu omnyama engumuntu ofisa inkululeko yokuzibusa.

Umlobi lo, u E.M. Ndlovu, uyakunanzelela konke lokhu njalo ngendlela aveza ngayo uNkanyiso utshengisa ukuthi uyakweyisa ukwenza kwakhe lokhu, uyamsola. Ngezinye izindlela uveza uNkanyiso njengesithutha esingaboniyo ukuthi

siyaqilwa. Lokhu kuqiniswa njalo langenkulumo ezaseziphuma ebantwini ngesikhathi uNkanyiso esehlala ehamba loMaphephetha kuzo zonke izindawo engasaphiwa lethuba lokuphumula ngitsho langelanga lesonto, basebesithi **ungumsila** kaMaphephetha. Kasumfanekiso omuhle lo, ngowokweyisa lowo muntu.

Singagqiba indikimba le ngokugcizelela ukuthi umlobi uveza ingozi ebakhona ebantwini abathi bengafundiswa okwemzini bahle babone konke okwakibo sekungamanyala okumele alahlelwe khatshana. Kufanele abantu benelise ukukhetha okuhle kulokho okuze labemzini hatshi ukuthi bahle bathi konke okwabemzini kuhle. Lokhu kwenzakala nxa abantu bangahle bavume ukuthi bavele kabasibantu balutho, babevele beyizidlwangudlwangu besemnyameni kungakafiki abamhlophe.

Indikimba yesibili **yikukhalaza ngenkolo yesiKrestu**. Umlobi lapha uveza ukungasuthiseki kwakhe ngenkolo yesiKrestu. Lapha eNungwa kukhanya isonto ingeyabamnyama kuphela. Kanti abamhlophe bona bangaphi njengoba singahlangani labo esontweni nje? Kungabe bona basonta bodwa? Uma kunjalo kungaphi ukuthanda wonke umuntu lokho okutshunyayelwayo uma bengakutshengisi ngezenzo zabo? Ngakho umuntu ofunda ugwalo uba lombono othi kukhona okusilelayo kulesi siKrestu. Kodwa-ke leli yilo iqiniso elivezwa nguNdlovu ngale inkolo ethi abantu kabathandane kodwa bonalabo abayibo abeza laleyo nkulumo bengakwenzi khonokho. Yikho lokhu okwenza uPhetheni athi kulapha okukhona isiqu sendaba yenkohliso yalababantu, esitsho eBhayibhlini.

Ugwalo lonke luze luyephutsha umlobi uveza ukungasuthiseki kwakhe ngenkolo yesiKrestu. Okwakuqala uyibona ingathi iqondiswe ebantwini abansundu hatshi kwabamhlophe. Iqondiswe kwabansundu ukuze ibagobise bathobele umbuso okhona. Lokhu kuvela obala enkulumeni kaMaThebe loNkanyiso bekhuluma ngokulethwa kukaMzondiwa komfundisi, uMaThebe uthi:

Phela uNkosi usesiya ngokwejayela ngoba lanyakomunye kwatholwa umfana khonapha enkomponi laye engaziwa njalo lesimilo sakhe sinjengasalohlulanya waselethwa khonapha. Lowo mfana wahlala inyanga ezintathu silaye, uthe esuka wayesiyangena umsebenzi okulamuhlanje ulokhu ewubambile futhi lomLungu asebenza kuye uyambuka. Abadala bathi iqhoba ithambo yeyaye. Layeke umletha ngendlela enjalo lapha. (Inhlamvu ZaseNgodlweni, ikhasi 6)

Inkulumo le ipha umbono othi ababusi (lapha bemelwe ngumphathi wenkomponi) babona inkolo yesiKrestu iyiyo elamandla okuguqula izimilo zabantu abansundu ukuze babe ngabantu abathobela ababusi basebenze ngokuthembeka okukhulu. Angithi loNkanyiso laye uphiwa isikhundla esingcono nje ngoba elikholwa ethobela ababusi ngoba laye kuthiwa ungu "gudu bhoyi" ngokutsho komlungu wakhe.



UMzondiwa yena uyakwala lokhu. Kawutholi umsebenzi. Kusuka kube sobala ukuthi bonke laba abangatholi umsebenzi yilabo abala ukuthobela umbuso wabamhlophe babesebesenziwa izigangi ezihlala zifuqelwa emajele. Lapha eNungwa balethwa yiwo lo umbuso osubemuke inotho yabo ngokubathathela ilizwe labo wafaka imithelo engapheliyo efuna ukuthi umuntu abe lemali ukuze athele. Kodwa nxa sebedinga umsebenzi lowo ukuze bathole imali sebewuncitshwa ngoba bekhanya angathi bengavukela umbuso.

Konke lokhu kusenzakala abesonto bayazithulela zwi. Kabasoli ababusi ngokuhlupheka kwabansundu kodwa lokhu betshumayeza abantu bebathembisa ukuhlala kuhle ezulwini. Umfundisi uFuyana sihlangu laye ngesonto kuphela. Kasimboni ehambela abantu esizwa ngezinto ezibahluphayo ebikela ababusi abamgcinisa abantu abadinga ukuthi izimilo zabo zilolongwe kakutsha ukuthi kuyini okudala ukungahlaliseki ebantwini.

Inkolo yesiKrestu isetshenziswa empilweni yakulo umhlaba kuphela uma lokho kusiza ababusi. Ekubotshweni kukaNkanyiso ebotschelwa ukuthenga izinto zomkoto uvele kabuzwa ngenkolo yakhe ukuze kubonakale ingabe engaba ngumuntu ongakhuluma iqiniso na. Uyatshaywa nje kuphela. Kodwa lapha sekuthiwa kazefakaza ngoMzondiwa ukuthi ngumuntu olesimilo esinjani uyakhunjuzwa ukuthi yena uNkanyiso ungumKrestu ngakho ukhangelelwe ukuthi akhulume iqiniso.

Ukungathembeki kwabafundisi bebandla leHabe elilapha eNungwa kuqinisa umbono othi abafundisi laba bakuleli ibandla ngoba beqatshiwe hatshi ngoba sebebona inkolo yesiKrestu isiyiyona ndlela yabo yokuphila. Ngakho konke lokhu abakwenzayo; ukunatha utshwala, ukuya ezinyangeni lokugqiza izintebe yindlela esetshenziswa ngumlobi ukuchothoza kwakhe labo abaletha inkolo yesiKrestu kulaba bantu. Abeza lenkolo yesiKrestu kuleli bazitshaya isifuba besithi sebatshiyisa abantu abamnyama izindlela zabo zokuphila kodwa umlobi uthi "balivala amehlo kabazitshiyanga".

UNkanyiso yena kakuzwisisi lokho okwenziwa ngabafundisi bamabandla la. Ubabona bengabantu abatshengisa ukuba lokholo olungaqinanga. Kakuboni ukuthi kuyini okudala ukungaqini kokholo lwabo ngakho umlandu uwupha umuntu munye ngamunye. Uthi inhliziyiyo zabo kazemukelanga uNkulunkulu ngokupheleleyo. Yikho lokhu okumenza ahlamuke emabandleni la ayebumba elakhe lapha azakhokhela khona atshengise ukuba ngumKrestu kwakhe ngezenzo zakhe.

Ibandla likaNkanyiso, isonto **Yophumo**, liyaphumelela libe lodumo esaphila kodwa mhla efayo liyadilika, "lonxiwa lwesonto yabo selwamilwa ngumahlabakhondwane" (*Inhlamvu ZaseNgodlweni*, ikhasi 121). Kuba sobala ukuthi ikhona into umlobi ayisolayo ngale inkolo okwenza ukuthi angayiphi ithuba lokuphumelela, yehluleke ukuba labalandeli abaqinileyo abazaqhuba umsebenzi ngokuthembeka okuqotho.

Akusolayo-ke yikho lokho kwehluleka kwalabo abeza lenkolo le ukuthi bakhanye belwela inhlalakahle yomuntu wonke. Ukuhlupheka komuntu omnyama bangakwenzi into eqakathekileyo okumele ilungiswe. Yikho-ke kufanele ukuthi bonke labo abagoqela inkolo le empilweni zabo bakhanye bengaphumeleli. Yindlela kamlobi yokwala isiKrestu esinje. Ubona le iyinkolo esetshenziswa njengodlawu lokucindezela abansundu. Sonke isikhathi bathenjiswa inhlalakahle ezulwini kodwa bona abamhlophe bezidingela inhlalakahle lakhonapha emhlabeni. Abafundisi abamhlophe bahlezi kuhle kodwa abamnyama kuthiwa eyabo izakubanhle sebesukile kulo umhlaba.

Insolo le ikhanya ngokupheleleyo lapha umlobi eselandisa ngokuphetha kukasayijeni Phetheni Sibanda athi watshiya eNungwa wayakwakha kibo eSizindenini lapha izihlahla zakhe ezafika khona zamupha udumo waba lenotho enengi. Ugwalo luphetha yena elokhu ephila esiyaphambili kanti konke okukaNkanyiso sekudilikile kwamila ameva lapha aye akhe khona indlu yesonto. Umfanekiso wameva uqinisa ububi osebukhona kuleyondawo, akusafikeki ngitsho.

Indikimba engiyibona ingeyokucina kulolugwalo ngeyokulwisa umbuso lo ocindezela abansundu. Umlobi usetshengisile insolo yakhe kulezo zinto ezaletswa ngumbuso wabamhlophe, inkolo yesiKrestu lemfundo. Kokubili lokhu kwenza abansundu bathobele umbuso wabamhlophe njalo behluleke ukubona ukucindezela kwawo. Abafundileyo bona bafise ukuthi babeyingxenywe yalowo mbuso. Bathi bengaphiwa izikhundla bazibone sekumele baqinise ngamandla ukuthembeka kwabo ebalungwini. UNkanyiso uthi angeke abe igolide labelungu kodwa ukhohlwa ukuthi abelungu labo yibo abaqala ukuleba ebantwini abamnyama ngokubathathela umhlabathi wabo.

Lokhu kwenza ukuthi umlobi alahle ithemba ebantwini abafundileyo elokuthi bangavuma na ukulwisa umbuso wabamhlophe. Ithemba lakhe ucina elibeke kulaba abangafundanga abaninelwa ngaphandle yilowo mbuso. Umsebenzi wokulwisa uwupha uMzondiwa.

Umlobi upha ukuhlakanipha konke kuMzondiwa ngokumenza abone izinto ezinengi ezingabonwa nguNkanyiso ofundileyo. Uhle abone ukuthi umfundisi lowakwakhe abasimakholwa apheleleyo njalo isiphetho sogwalo siyakuveza lokho. Kodwa konke akwenzayo kakuphumeli egcekeni ngoba kungafanelanga ukuthi ugwalo lukhanye engathi lubuka umuntu ovukela umbuso wabamhlophe. Ukuphunyuka kwakhe emacaleni lekubulaweni ngamanxusa kahulumende yikho okwenza ukuthi umuntu athi lokho akwenzayo umlobi uyakubuka.

Siqala ukumbona esilwa loMphini okuthiwa uzwana lamapholisa. Umka mfundisi, uMaThebe, uthi lapha ephendula uNkanyiso ngokuthaba kwabantu lapha bebona uMphini etshaywa nguMzondiwa athi yena: "Kufanele abantu bamzonde othandana lamapholisa ngoba bayawazonda bengazi ukuba wona alwa lobubi kuphela qha" (*Inhlamvu ZaseNgodlweni*, ikhasi 49).

Kusobala-ke ukuthi uMzondiwa wenza into ethabisa uzulu. LoMaThebe laye uyakuqinisa ukwenza kwabo ngoba esithi kufanele bamzonde othandana lamapholisa ngoba bayawazonda. Umuntu angakubuza yikuthi kuyini okwenza ukuthi abantu bangaze bakwazi ukuthi amapholisa alwisana lobubi nje qha? Impendulo ngethi bababona behlukuluza uzulu kulokuthi alwisane lobubi lobo.

Ngemva kwesikhathi uMphini ufwicwa efile isidumbu sakhe sisenkambeni yamapholisa kodwa kungaziwa ukuthi siphoswe ngubani khonapho. Indlela umlobi ethula ngayo indaba le itshengisa ukungamzweli uMphini. Umlobi ugqizelela elokuthi uMphini wonela ukuzwa isimemezelo sokuthi lowo ozaletsha umbiko ozakhokhelela ekubotshweni komuntu owabulala ipholisa uDuduza uzaphiwa ikhulu lempondo (imali umuntu ayengathenga ngayo imota entsha ngalezo nsuku) wayengasaphuthi enkambeni. Okuhuga uMphini kakhulu kaysikubanjwa kwezigebenga kodwa yimali azayiphiwa.

Lapha sekungathi umlobi usola abansundu laba abazimisele ukwenzela uhulumende waleso sikhathi yiloba yini kuphela uma bezaphiwa imali. Umlobi uyabeyisa abantu abanjalo yikho lokufa kukaMphini ekwenza inhlekisa. Izigebenga kazibanjwa, ezibulele yena uMphini lalezo ezabulala uDuduza.

Loba kambe ibizo likaMzondiwa lingaphatheki ekuntshontshweni kwemali kaManwele kuyavela ukuthi labo bantu bamdibi munye laye. Isenzo sebhawa sifaniswa lesokuntshontshela abantu imadlana abayiholayo ngobuqili ukwenzela ukuthi basebenzele umlungu kokuphela. Bona utshwala lobu obuhlala bukhona ngobokwenza ukuthi umuntu onsundu alibale ngabo akhohlwe yikucabanga ngenhlupho zakhe lokuthi angaziqeda njani.

Isenzo sokucina sikaMzondiwa kwaba ngesokutshaya aphose abulale umcuphi uDiki owayethwalise uNkanyiso amagabha avuzayo ekumbopheni kwakhe ethenge impahla zomkoto. Loba wapika okwenyanga ezimbili nje kakukhanyi kuyikujeziswa okungamenza akhawule lokho akwenzileyo.

Kusuka kukhanyele umfundi wogwalo ukuthi lezi zenzo zikaMzondiwa umlobi uyazibuka ngendlela amjezisa ngayo. Lokhu kuqiniswa liphupho uMzondiwa abalalo esesibhedlela lapha aphupha khona unina esola uyise ngokungamhambisi esikolo njalo azibone esehangwe zinyamazana ezesabekayo, izilwana lezingwe kodwa athi esamangele izinyamazana lezo ziphenduke zibe ngabantu. Umuntu angathi iphupho liqinisa ukuthi uyise kaMzondiwa kaphambanisanga ngandawo loba kambe indlela kaMzondiwa izakuba nzima kodwa izaletsha intokozo ekucineni.

Ukubaleka kukaMzondiwa eNungwa esiya eGoli kakumelanga kuthathwe njengokubalekela icala kuphela kodwa kumele kukhangelwe njengendlela yokuyadinga amaqhinga amatsha okulwisa uhulumende wabamhlophe. Yikho phela uMzondiwa etshiya egcinise izigqoko zakhe ngoba kayisebenza kodwa uyakulwa impi. UMzondiwa-ke ngumlweli wenkululeko wakuqala ukuphuma elizweni esiyalwela inkululeko yelizwe yikho nje umlobi engavumeli ukuthi afe

ngoba kumele aphe ithemba lokuthi uyaphenduka ukuzakulwisa umbuso wabamhlophe.

Kumele kubekwe obala ukuthi ugwalololu lwalotshwa ngesikhathi sokukhula komoya wokufuna uzibuse emazweni eNingizimu yeAfrika ngakho lokho okwenziwa nguMzondiwa kungabe kufuqwa yilowo moya wokufuna uzibuse. Kanti njalo ngalesi sikhathi eleZansi Afrika lalikhokhela endabeni zombangazwe ngoba inhlanganisano yeANC (African National Congress) kwasekukade yabakhona kusukela ngomnyaka ka1912. Ngakho ukuya eGoli kukaMzondiwa kungathathwa ngokuthi uyadinga amacebo kunhlanganisano esezilolwazi ekulweleni ezombangazwe.

Ngithanda ukugqiba lesi sigaba ngokugcizelela ukuthi abafundi abanengi babehluleke ukubona uMzondiwa njengomhlweli wenkululeko kodwa bambone njengesigangi nje kuphela. Lokhu yikukhutha indaba ngoba nxa eyisigangi nje qha kungani singamboni ekujezisela lokho kuganga kwakhe? Kungani esiba liqili elazikhotha emhlaneni? Kungapha sifundo bani kubafundi uma eyekelwa enjalo isandla somthetho sikhanya sisehluleka kokuphela ukumbamba nje? Khumbula ukuthi ibhayisikili likaDuduza kalizange liphinde libonwe kodwa yilo uMzondiwa abaleka watshiya ngalo isilwane esasifuna ukumudla.

Lolu lugwalo oludinga ukubalwa ngokunanzelela okukhulu. Umfundi alubale ecabanga ukuthi abalobi babengavunyelwa ukuloba ngezombuso kanye lokusola uhulumende walesi sikhathi.

### **Ukwethulwa komphakathi wamaNdebele**

Kulolugwalo amaNdebele avezwa ngendlela etshengisa ukuthi angabantu abalendlela yabo yokuphila ebukeyayo njalo ebabeka ebangeni elilingana lelezinye izizwe. Loba ugwalolukhuluma ngempilo yabafana beNgodlweni besesilungwini enkomponi yeNungwa umlobi uletha umlingiswa uPhetheni onguye esizwa ngaye okunengi ngendlela yokuphila kwamaNdebele. Lolugwalo luhambelana loluka Ndabaningi Sithole ekuthini kalweyisi abantu abamnyama kanye lembali yabo.

Kuliqiniso ukuthi abantu bayabulalana lapha eNungwa kodwa umlobi ukubeka obala ukuthi lokhu sekubangwe yimpilo elethwe ngabamhlophe asebesuse abantu abamnyama enhlalweni yabo. Izinyanga zivezwe zingabantu abathenjwa ngumphakathi ngoncedo ezilupha umphakathi.

Imikhuba yesintu ivezwe imihle ingadali ingxabano phakathi kwemizi. Usayijeni Phetheni Sibanda uvezwe elothando olukhulu emntwaneni womfowabo okwenza umntwana lo angaze akunanzelela lokuthi uyintandane.

### **IRhodesia Literature Bureau yaba lempumela bani ekulotshweni kwalolugwalo**

Ugwalo lolu lalo lwazama ukulandela indingeko ezazifunwa ngabahleli bezingwalo zesintu. Kalulude kangako loba lulamakhasi amanenganyana

kulezingwalo ezaphuma kuqala kwalo, lulamakhasi alikhulu lamatshumi amabili lanye (121). Izahluko zalo kazisafakwanga izihloko njengalokho esikubone ezingwalweni zakuqala.

Kungeke kwatshiwo ukuthi ugwalo lulotshwe ngendlela elula ngoba indaba equkethwe lugwalo idinga ukuthi umuntu ajulise ingqondo ukuze ayizwisise. Kodwa indingeko zeLiterature Bureau umuntu angathi ziyasuthiseka zona ngoba umuntu angalubala abone umlobi walo ejonge ukusola abafundisi abangathembekanga, abambaxambili. Kodwa kungasuka kuphice intanga esesencane ukuthi kanti ingani lalo obethembekile njengoNkanyiso ibandla lakhe likhanya lidilika nje. Engabe esola ukudalwa kwamabandla amatsha na? Ngezinye indlela ngithi lolu lugwalo olufuna ingqondo eseqiqinile ukuthi ziluzwisise kakuhle.

Ubudlelwano phakathi kwabamhlophe labamnyama umlobi ubuveza ngendlela etshengisa ubuqotho obuthile. Inotho ikubo abamhlophe njalo benza abakuthandayo ngabantu. UManwele kuthiwa wayethanda abantu engakantshontshelwa imali ngabantu kodwa waguquka wabazonda ngemva kwalokho. Loba kunjalo umlobi wenza ukuthi ofunda ugwalo akubone ukuthi kwakuvele kungelathando ngaphandle kokubathathela imali yabo ngokubadakisa ngotshwala kuphela.

## Isiphetho

Ngithanda ukuphetha ngokuthi indlela umlobi enza ukuthi abalingiswa bakhe baphethe ngayo iyaphathisa ekuvezeleni umfundi ukuthi abone ukuthi ujongeni ngalokho okumelwe yilabo balingiswa. Kusobala kulolugwalo ukuthi konke okuphathelene lenkolo yesiKrestu kakuphumeleli, ekucineni kuyanyamalala. Okuphathelene lesintu sikutshiya kuqhubekela phambili. UMzondiwa, *ifa livuke njengempukunyoni* ugibela ibhayisikili lakhe asitshiye isilwane, uzaphenduka njengokuthembisa kwakhe uyise. Uzaphenduka eselolwazi olungcono ekulwiseni abahuquluzi benotho. UMzondiwa ngumlweli wenkululeko wakuqala ukuphuma elizweni esiyalwela inkululeko. Kumele simtshayele ihlombe uE.M. Ndlovu ngombono aba lawo kudala kuvele kungakaqaliswa ukukhunjulwa ngokuthi abantu bazaphuma baye kwamanye amazwe angomakhelwana besiyadinga izikhali lolwazi lokulwisa uhulumende wabamhlophe.

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## UVusezindala

*Lwalotshwa nguDavid E. Ndoda*

*Lwahluzwa nguNkosinathi Baleni loMandlenkosi Moyo*

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### Imbali yogwalo

Ugwalo UVusezindala lwabhalwa ngo1957 lwadindwa ngabeLongman and Green, eCape Town, bephathisana labeSouthern Rhodesia Literature Bureau ngo1958. Kwathi ngo1989 lwadindwa okwesibili ngabeLongman abeZimbabwe belokhu bephathisana labeLiterature Bureau. Ekudindweni kwalo kwesibili umlobi waguqula kancinyane okunye okwakusegwalweni olwaludindwe ngo1958.

### Imbali kamlobi

UDavid Ndoda wazalwa ngomnyaka ka1925. Kukhanya angathi wazalwa uyise ehlala koBulawayo. Uyise weza lapha ngemva kokubaleka komalumakhe lapha ayengaphathekanga kuhle khona. Uyisemkhulu wayengumelusi wenkomo zenkosi esigodlweni koBulawayo ngakho ekuchithekeni kwelizwe sekutshiswa umuzi wakoBulawayo abelusi bezinkomo babulawa kulandelwa isiko. Yikho nje uyise kaDavid wakhula eseyintandane.

UDavid Ndoda wafunda eDadaya lapha afundiswa khona ngababalisi abansundu ababevela eZansi Afrika. Wafunda kubo isiZulu okwamenza acine ethakazelela abalobi beSizulu abagoqela uR.R.R. Dlomo lo W.B. Vilakazi.

UNDoda uthi yena wakhula ethakazelela ezokholo. Ngesikhathi eseDadaya wayehamba emizini eseduze lesikolo esiyafundisa abantwana ibhayibhili ngesonto (T. Matshakayile-Ndlovu, M.Phil thesis, 1994). Wafundela ububalisi, wafundisa emishini yeHoward, koChiweshe.

Watshiya ukufundisa wayafundela ukuhlela izindaba eLusaka kweleZambia. Ekuqedeni kwakhe waphiwa umsebenzi wokuhlela izingwalo zeSiNdebele kugatsha lweLiterature Bureau ngaphansi kukaW. Krog loD. Hlazo.

UNDoda wafika waguqula ukusebenza kweLiterature Bureau ekuphatheni kwayo imisebenzi yabalobi abatsha. Wasungula indlela yokuthi umlobi omutsha aziswe lapha angabe ehluleke khona njalo atshengiswe ukuthi angalungisa ngaziphi indlela ukwenzela ukuthi umsebenzi wakhe ucine uphumelela. Lokhu kwenza ukuthi abalobi abatsha bacine besiba ngabalobi, okugoqela laye uNdoda.

Wathi yena injongo yakhe ekubhaleni kwakuyikukhuluma ngezindaba ezazisegudwini ngalezo nsuku, ezibalisa ukuzithwala kwamantombazana esesesikolo, lokuyadinga umsebenzi eGoli. Lokhu okwesibili yikho akukhangelayo egwalweni lwakhe uVusezindala.

## Indaba yogwalo ngamafitshane

Ugwalo lumayelana ngoVusezindala indodana kaZenzeleni Dube lomkakhe uMaTshuma, abakhele emangweni weMbembesi. UVusezindala wakhula elalela, unina wayemtshela ukuthi angalwi labantu kodwa umuntu angamonela ayemcebela emapholiseni. Lokhu kwenza ukuthi ekweluseni kwakhe abanye abafana bathi sebephosele inkomo zakhe zomdaka emanzini wayabamangalela emapholiseni babotshwa.

Icala lathethwa kukhunjulwa ukuthi zinkomo sibili kodwa ekuthethweni kwalo umthethimacala wasebona ukuthi kukhulunywa ngenkomo zomdaka kwayikhona eselaywa uVusezindala ukuthi angabodlalisa isikhathi samapholisa ngezinto ezingela msebenzi.

UMaTshuma yena wakhulisa abantwabakhe ebafundisa inkolo yesiKrestu. UVusezindala wakhula elesifiso sokuthi engakhula uzathatha umfazi oyedwa njengoyise.

Ekutshiyeni kwakhe ukwelusa wayancedisa umfowabo uMjabuli. Esekhulile wayathatha isithupha. Wazibona esekhulile engasafuni ukuthi abanawakhe bambize ngebizo kodwa bathi Dube omncinyane. Esesesithupha wasuka wayadinga umsebenzi emishini yeNyathi lapha afika wasebenzela umfundisi othiwa nguThandabantu kodwa yena ibizo lakhe sibili kunguHarewood. Umfundisi wathaba ngoba wayevele eswela umfana wokuthuma.

Kuthiwa uVusezindala wayekhule okomzimba kuphela kodwa engakwazi ukubala. Umfundisi wayemthuma ukuyathatha amawolontshisi koLubhombolo emupha incwadi ukuthi ayekupha labo ababezamupha amawolontshisi lawo. Ubumpumputhe bamenza ukuthi adle amawolontshisi engazi ukuthi inani lawo libhaliwe encwadini ayithweleyo. Wazama ukuyigqibela phansi ngesikhathi esidla amawolontshisi esenzela ukuthi ingamboni kodwa akumsizanga. Umfundisi wacina ebona ukuthi ukungafundi yikho okwenza umfana lo enze konke lokhu. Wasemfundisa ke. Kuthiwa okunye okwafundwa nguVusezindala kumfundisi yikugcina ilizwi lakhe.

Esezibona esekhulile wabona sekufanele ukuthi athathe. Ngakho wadinga ukucetshiswa kudadewabo uNtombiyelanga. Kodwa yena watshela udadewabo ukuthi kafuni umfazi onathayo, obhemayo kumbe ongakhonziyo. Udadewabo wamtshela ngoSithembize umntakaDubilizwe, indoda eyayiletshumi lambili labafazi baze bayithi nguMaminyanisa. Kodwa unina kaSithembize, uMaNdlovu, wayezama ukuthi umntanakhe abe yintombazana elungileyo, ekholwayo ngoba esephendulwe ngumfundisi uNyoni lobanje uyise wayekuphazamisa lokhu. Uyise wayethanda utshwala kakhulu, bungasweleki emzini wakhe.

UNyoni wathuma umkakhe ukuthi afundise unakaSithembize ukuziphatha kuhle kanye lokuhambisa abantwana esikolo. UMaminyanisa wathi esetshwaleni wahlekwa ngamanye amadoda ngokufundisa umntwana oyinkazana. Uthe efika ekhaya mhlalokho wahle wathi kasafuni ukuthi abantwana bakhe baye esikolweni. Wehluleka kanjalo ke uSithembize.

Udadewabo kaVusezindala waphathisa umnewabo ukuthi baze bacine bebonana loSithembize. Ngemva kwesikhathi wakhonjwa. Bathembisana ukuthi bazakhonza njalo kabasoze babheme kumbe banathe.

UVusezindala wabona sekufanele ukuthi ayedinga umsebenzi koBulawayo. Wathola umsebenzi koMfitshane. Wasebenza nzima waze wenziwa ufolomani. Wayegcina imali ngonanzelelo. Kwathi ngokuhlangana kwakhe labanye abafana ababesebenza eGoli wasekhangwa ngabakukhulumayo wasefisa ukuya eGoli laye. Engakasuki wathembisa uSithembize ukuthi amlindele uzabuya emthatha, wamtshiyela ibhatshi njengesithembiso sakhe. USithembize yena watshela unina omncinyane uMaSibanda ngesithembiso sikaVusezindala.

USithembize wasala ekhonjiswa ngamajaha amanengi kodwa wawala wonke. Abanye onina abancinyane baqala ukumnyundisela waze wacina esezondana loMaSibanda owayenguye owayesazi ngoVusezindala.

UMaNyoni loMaMpofu, onina abancinyane bakaSithembize baqala ukumtshela ukuthi osowabo sebendile yena uzagugela ekhaya. Kwathi-ke ngelinye ilanga beye esitolo eMbembesi bafika baphiwa itiye yindoda yakoBhanda eyayisebenzela komunye umlungu khonapho. Bahle bamkholwa uBhanda bafisa ukuthi abe ngumkhenyana wabo. Wavuma enxuswa ukuthi azekwethekelela koMaminyanisa khona ezatshengiswa intombi. Ngemva kokuvakatsha kukaBhanda wahle watshelwa nguMaMpofu ukuthi uSithembize usemkhombile. Kwahle kwalungiselwa ukuthi bathathane. UBhanda wathuma uDlamini ukuthi ayemcelela umlilo koMaminyanisa. Ngemva kwalokho ababili laba batshadiswa esontweni. UBhanda lo wayedabuka kweleMalawi.

Kwathi ngemva kokutshada kukaSithembize uSikomitshi weMbembesi, uMqwayobomvu (Brown) wakhupha isinqumo sokuthi amadoda sekumele aqume izinkomo zawo kanye lamasimu kungakhathalekile ukuthi indoda ilabafazi abangaki. Kwathiwa labo abangafuni lokhu bangayadinga indawo kwezinye indawo. UMaminyanisa wathutha lomuzi wakhe wayakwakha eNkayi. USithembize wasala eMbembesi lomkakhe uBhanda. USithembize loBhanda bathola umntwana ongumfana abametha igama elithi Mkhulunyelwa.

EGoli uVusezindala wayephila nzima elondoloza imali ukwenzela ukuphindela emuva ayethatha uSithembize. Imali yakhe wayeyigcina ebhanga. Ngemva kweminyaka emihlanu wakhupha imali yakhe ebhanga waphindela emuva. Wathi efika koBulawayo wahle wezwa ngoSithembize loBhanda. Wadana kakhulu ekhumbula ngokuhlupheka kwakhe eseGoli ethi usebenzela uSithembize.

Wafika ekhaya bamthabela abakibo. Ngelanga elilandelayo wazulazula waze wazithola esesemzini kaBhanda wazenza obuza indlela. USithembize utha



embona wahle wamdumela esithi ngumnewabo. Esezwe lelo uBhanda watatazela ecabanga ukuthi liqiniso waze wabapha ithuba lokuthi babe bodwa. Sebebodwa uSithembize waveza ukuba usamthanda uVusezindala. Ngakho bavumelana ukuthi babalekele uBhanda bahambe baye eGoli. Babumba iqhinga lokubulala uBhanda ngehloka elalifakwe enkunini nguSithembize ukwenzela ukuthi uVusezindala atshaye ngalo uBhanda.

Sebekwenzile lokhu basuka babaleka. Kuthe sebethembile emfuleni uMzingwane uVusezindala wathi uSithembize aphosele umntakaBhanda emanzini ngoba yena engafuni ukumgcina. Waqala esala uSithembize kodwa wacina evuma. Uthe eqeda ukwenza lokhu uVusezindala wahle wathi laye kasamfuni ngoba ulesihluku esikhulu. Wamxotsha wathi kabuyele emuva kasafuni ukuhamba laye. Wakhala esephindela emuva uSithembize.

UVusezindala wasala wazilengisa. Isidumbu sakhe saze sabonwa ngamapholisa esedinga isidumbu somntwana ngoba wayezilengise ngaphansi kwebholoho.

Emuva le basala bemdinga uSithembize becabanga ukuthi ubalekile. Bambona esetheleka. Wayilanda yonke indaba zahle zamkhalela. Icala ladluliselwa ePitoli ngemva kokucelwa ukuthi lisiwe khonale ligqwetha elalidingwe nguMaminyanisa. Lokhu akusizanga ngoba wagwetshelwa ukuqunywa. Engakalengiswa wavakatshelwa ngumfundisi uKhumalo wathola amandla lethemba esizwa ukuthi uNkulunkulu uyabaxolela aboni. Wafa engasela kwesaba uSithembize.

Kusobala ukuthi indaba yenzakala kwelemaNdebeleni endaweni ezithi iMbembesi, iNtabazinduna leNkayi. Kanti njalo ezinye izehlakalo zenzakala koBulawayo kanye leGoli. Izehlakalo lezi zenzakala ngesikhathi ilizwe leli lisathiwa yiRhodesia lingaphansi kombuso wocindezelo, umbuso wabamhlophe. Umbuso wawusugxile impande kodwa abamhlophe belokhu besasungula imithetho yabo eyaphatha kubi abansundu okunjengokuqunywa kwamasimu lokuqunywa kwenkomo. Njengoba imithetho le yaqalisa ezabelweni ezaziseduze lamadolobho amakhulu kwathi labo ababengayemukeli imithetho le bathutha bayahlala endaweni ezikude lamadolobho amakhulu. Yikho nje uMaminyanisa labanye bathutha bacina sebakhe eNkayi.

### **Abalingiswa abaqakathekileyo**

Abalingiswa abamqoka nguVusezindala, uSithembize loBhanda. UVusezindala ukhuliswa ngumfundiso yesiKrestu kanye loSithembize loba bezalwa emizini elenhlalo etshiyeneyo. Lokhu kuhambelana kwemfundiso yabo kuvela obala lapha sebethembisana ukuthi bazathathana, bubili babo bathembisa ukuthi kabasoze banathe utshwala, babheme igwayi njalo uVusezindala uthembisa ukuthatha umfazi abemunye. Loba uVusezindala ekhanya ehlakaniphile nje ulobuphukuphuku obuthile obubangwa yikuthi kafundanga esikolo, esabamhlophe.

UBhanda yena uza kuleli engumfana omncinyane evela kweleMalawi. Kodwa loba eseyindoda nje uvezwa engumuntu oqileka lula. Uhugwa ngonina

abancinyane bakaSithembize ukuthi azekhombisa uSithembize avumele phezulu. Kuthi lamhla uVusezindala efika emzini wakhe ezenza umnewabo kaSithembize avumele phezulu. Lokhu-ke kukhanya angathi umlobi uthi yizo izimilo zamadoda avela eMalawi, ngovuma zonke.

### **Indikimba zogwalo lolu**

Indikimba ekulolugwalo ikhanya iyikungahambelani lokwehlukana kanye lokuphikisana kwenkolo lenhlalo yesiKrestu kanye lenhlalo yesintu. Lokhu kuvezeka ngesikhathi umbuso wabamhlophe ufika kuleli. Ngaphansi kwalokhu umlobi usivezela umkhuba wokuthathana, indlela yokuthetha amacala lokuguquka kwenotho. Inotho isezandleni zabamhlophe. Abamnyama benza lokhu okufunwa ngabamhlophe.

Umlobi ukhanya esekela umbuso okhona lempilo kanye lenkolo yabelungu. Ngakho ukhanya esithi abamnyama batshiye amasiko lemikhuba yabo bathathe eyabelungu. Lokhu kuvezwa yikwenza kwakhe okusuka kukhanye angathi umlobi uthi ubukholwa lomtshado wesonto yikho okuqondileyo. Ekucineni kogwalo umlobi uthi "masidinge umbuso kaNkulunkulu, masidinge umbuso wemfundo, sidinge njalo umbuso wenotho sizaba ngohlalakuhle." Izinto akhuthaza ukuthi zenziwe ngezabuya labelungu. Lezi yizo izinto ezasekelwa ngabamhlophe lemithetho yabo. Ngezinye indlela umlobi kaziqhenyi ngalokho abantu abamnyama abayikho njengabantu bakibo.

Umlobi uveza ububi bombuso wabamhlophe kodwa ekwenza engatshengisi ukuthi uyakubona ukuthi yibubi balowo mbuso. Utshengisa amadoda esiya ezindaweni ezikhatshana esiyadinga imali, koBulawayo leGoli, okucina kwephule izithembiso zabasakhulayo kulethe imfa lokukhathazeka kwabantu abanengi.

Umlobi ujonge njalo ukutshengisa ukuqakatheka kwemfundo yabamhlophe ngokusethulela uVusezindala eyisiphukuphuku sokucina engakatholi imfundo yabamhlophe kuthi ngemva kokuyithola aqalise ukuthatha amanyathelo akhaliphileyo awokumisa kuhle impilo yakhe. Lamacala asethethwa ngendlela ayiveza ngokuthi iphucukile, emthethwandaba umuntu emelwe ligqwetha. Umlobi-ke ukhanya ejonge ukuveza amandla abamhlophe awabona ephucula impilo yabantu ngoba bona baphila impilo engcono okumele abantu abamnyama bayilandele. Lokhu kuvezwa yindlela asekelwa ngayo inkolo yesiKrestu.

### **Ukwethulwa komphakathi wamaNdebele**

Amasiko lemikhuba yabantu abamnyama ayivezwanga njengezinto ezimqoka, abantu abamnyama abangaziqhenya lokuzethesa isithunzi ngazo kodwa kuvezwe njengezinto okumele bazehlukhanise lazo bathathe eyesiKrestu eyabuya 'labaphuculi' (abamhlophe). Inkolo yesiKrestu loNkulunkulu wabamhlophe yikho osekusetshenziswa ukulinganisa impucuko yomuntu ngakho uNdoda uthi:

Wamtshelela futhi ukuthi yena uyathandaza kakhulu ukuthi uNkulunkulu amphathise amenze athathwe yindoda engelasithembu, njalo indoda eya ecaweni engaphuzi lotshwala. (UVusezindala, ikhasi 7)

Lokhu ukuqinisa ngokusebenzisa imicabango kaVusezindala kulonaleli ikhasi laphe ethi "owamthembisa ukuthatha umfazi oyedwa." Okuyikho okubukwa njengento enhle ngamaKrestu labamhlophe hatshi isithembo. Ngelokhu sibona ukuthi ukuqhuba imikhuba yesintu lamasiko akhona kubukelwa phansi ngumlobi. Kusobala-ke ukuthi uNdoda kakho eceleni labamnyama, ukhwezela ingqubelaphambili yombuso wabamhlophe lenkuliso lokuqheliswa kwemikhuba yabamhlophe elizweni lonke. Indlela abamhlophe ababona ngayo impilo yiyo afuna abamnyama bayibone ngayo yikho esekela ubuKrestu. OVusezindala nxa befika eGoli ababongi madlozi abo kodwa uVusezindala uguqa phansi abonge uNkulunkulu wesiKrestu.

UD.E. Ndoda usuka asebenzise indlela zabamhlophe lapha etshengisa ukukhula komuntu esuka ebufaneni engena ebudodeni ngokuthi uVusezindala "wathi ukuba aphiwe isithupha wazibona eseyindoda laye." (UVusezindala, ikhasi 98) Lokhu sekusitsho ukuthi uNdoda uthi kungakangeni izithupha kwakungelula ukwehlukanisa umfana endodeni. Ngelokhu umlobi usekela umqondo wabamhlophe lombono othi abamnyama abakhuli bahlala bengabantwana kokuphela. Umlobi uPaulo Freire uthi abacindezeli basebenzisa imfundo ukuze bacindezele abangaphansi kwabo ukuze bengaboni ukuthi bayaqilwa. Uphinda engeze ngokuthi,

(It is completely alien to the existential experience of the student [P. Freire, ikhasi 4 5]).

Imfundo le ayihambelani lempilo yabafundi kumbe abantu.

Ngenxa yale imfundo siba labantu abakhangelela phansi amasiko abo ayiwo abakhayo baze bafika lapho abakhona. Abantu labo baphetha ngokukhangela emasikweni abacindezeli njengamasiko angcono alobuqotho lempilo. UNgugi Wa Thiongo uqinisa umbono lo egwalweni lwakhe oluthiwa *Decolonising the Mind* ngokuthi:

(An African . . . who had gone through a colonial school, would more readily relate to the bible with its fantastic explanation of the origins of the universe . . . and damnation for those sinners against imperial order. (Ngugi wa Thiongo, ikhasi 67)

Isizalwane seAfrika esafunda ngaphansi kombuso wabamhlophe sikufika kulula ukwemukela izindaba zebhayibhili ezisanganekwana ezichasisa ngokudalwa komhlaba lokujeziswa kwezoni eziphikisa umbuso wocindizelo.

Uma sikhangelela umbono lo sibona ukuthi uyahambelana lendlela uNdoda ethule ngayo abantu abamnyama egwalweni lwakhe sibe sesinanzelela ukuthi wenziwa yile yomfundo eyamguqula ingqondo yamenza wathanda ukuzigeza edabeni lwamasiko abamnyama.

Uluntu lonke olumnyama luyahlekwa ngendlela uVusezindala ethulwe ngayo. Ukuswela kwakhe imfundo yabamhlophe kuvezwa njengobuwula. Lokhu kwenziwe ngabomo ukuze abantu abamnyama bakhanye bengabantu abangela mpande ezigxile emasikweni lemikhutsheni yabo kanye lemfundiso yesintu. UNdoda, ngokwenza lokhu wenza abamnyama bakhanye bengesilutho ngokwabo ngaphandle kokuthi basekelwe kumbe beyame kwabamhlophe. Ukungafundi imfundo yabamhlophe kukhangelwa njengokungaphucuki, ukuba semuva, ukungacabangi, ukuba yimpumputhe lokungakhuli engqondweni kwabamnyama. Imfundo le ilinganiswa lempucuko, lengqubelaphambili kanye lokukhalipha kwengqondo.

Lokhu kwenza kukaNdoda esekela abamhlophe lombuso wabo kulimaza isithunzi lokuziqhenya kwabansundu ngesiko labo. UNdoda njengomlobi omnyama ukhangelelwe ukuba ngabe uvuselela avikele amasiko abantu abamnyama okwakuthiwa abalamasiko ngabacindezeli. Ukusilela kwendlela uNdoda akhangelana ngayo abamnyama kusekela imiqondo yabacindezeli ngabantu abamnyama.

UNdoda ubona abamhlophe njengabantu abayibo abakhokhela abantu abamnyama lokubafundisa ngempilo engcono okumele bakhangelwe njengesibonelo esihle. Kanti njalo ubabona beyibo abapha abansundu lokho abakuswelayo njalo bebagcina. Egwalweni lolu abamhlophe yibo abapha abansundu imfundo okuvela ngomfundisi uThandabantu efundisa uVusezindala. Ibizo lakhe ngokwalo liveza ukuthi ukhangelwa njengomuntu olomusa lothando ebantwini. Le ingabe iyindlela kaNdoda eyokuveza ukuthi abelungu babeluncedo ebantwini abansundu. Sinanzelela ukuthi abamnyama basuka bayesebenza ngaphansi kwabamhlophe. UVusezindala kuthiwa wafundiswa ukukhuluma iqiniso lokugcina ilizwi lakhe ngumfundisi. Uyise laye umbona ukuhlakanipha "ngemva kokusebenzela umfundisi" (ikhasi 10). Konke lokhu kusivezela ukuqakathekiswa kwenkolo yesiKrestu lezindlela lamasiko abamhlophe ngumlobi. Kuyisitshengiselo seminakano yomlobi edabeni lwamasiko lenkolo yabansundu leyabamhlophe. Umlobi ubona ukusilela kwamasiko abansundu.

Indlela yokuthetha amacala isiguqukile. Amacala asethethelwa emithethwandaba yabelungu hatshi edale labansundu. Lokhu kubonakala ecaleni likaSithembize njalo kusobala ukuthi umlobi indlela le iyamsuthisa, uyibona isahlulela kuhle impela. Ngakho ubona abamhlophe beze lezabo izindlela zempilo bazifaka ebantwini abamnyama kodwa ngalokho umlobi uthi abamnyama baphatheka ngcono.

Ubukholwa buyaphakanyiswa bubekwe phezu kwenkolo emadlozini eyiyo ekholwa ngabamnyama. Sibona njalo njengalokho okuvela egwalweni

lukaI.N. Mpofu oluthiwa *Wangithembisa Lami* abansundu balobunyamazana phakathi kwabo okuthi lapha abavukelwa khona kumbe abathola khona ithuba bavuka ubhova. Lokhu sikubona lapha uVusezindala obekade eyimpumpithe waphuculwa ngumfundisi ucina esiba ngumbulali ekucineni. KuSithembize sibona abantu abamnyama bethulwe njengabantu abangagcini isithembiso. Kolunye uhlangothi abamhlophe bamele ingqubelaphambili lokuthula okuphanjaniswa ngabansundu.

UFrantz Fanon, egwalweni lwakhe oluthiwa *The Wretched of the Earth*, (ikhasi 169) unanzelela ukuthi abansundu abafunda ngaphansi kombuso wabacindezeli akumelanga basolwe kangako kungaqalanga kwakhangelwa umbuso lowo. Umbuso lo kawusuthisekanga kuphela ngokona imizimba yabantu ababengaphansi kwalolu cindezelo kodwa waguqula ingqondo zabo, wadiliza imbali yabo, bafaka eyabo bona ababusi. Lokhu sikubona egwalweni uVusezindala uma sikhangelwa ngelihlo elicubungulayo ukuthi uNdoda usekela umbuso okhona ngenxa yemfundo ayitholayo. Ngakho kukho konke lokhu okungaphezulu sinanzelela ukuthi uNdoda kaphakamisi impilo yabantu bakibo kodwa ukhuthaza umbuso wabamhlophe lenkolo yabo. Ubona abamhlophe beze lempucuko equketwe emfundweni lesiKrestwini.

## **IRhodesia Literature Bureau yaba lempumela bani ekulotshweni kwalolugwalo**

Kukhanya umlobi walandela indingeko zalolugatsha. Ugwalo lufitshane, lulamakhasi angu44 kuphela. Lulayo imifanekiso okwakukhangelelwe ukuthi iphathise abasaqala ukubala izingwalo. Ugwalo lwethula abantu abamhlophe bengabantu abalungileyo njalo abaphathisa abansundu ngendlela ezinengi. Ngakho kungathiwa kaluthinti ezombangazwe. Loba umlobi ethinte ngokususwa kwabantu endaweni yabo ngenxa yokuqunyelwa amasimu lenkomo umlobi usuka akutshaye indiva lokhu. Kusuka labo abalemizi emikhulu njengaboMaminyanisa abavele bephethe imikhuba umlobi ayibona kufanele ukuthi ilahlwe. Kanti labo ekuthutheni kwabo kabakhathazeki ngoba bathola izindawo ezinhle lapha abafika baqhelise khona izibaya zabo kanye lokuthatha abanye abafazi futhi besengeza inani labo.

Ugwalo luphakamisa inkolo yesiKrestu njalo lwehlise eyesintu. Lokhu yikho okwakukhangelelwe ukuthi kwenziwe zingwalo zendimi zesintu ukwenzela ukuthi abafundi bazo bathakazelele umbuso wabamhlophe oyiwo oweza lenkolo le.

## **Isiphetho**

Lolugwalo ngolunye lwezingwalo ezitshengisa sobala umonakalo owenziwa yimfundo yabamhlophe ezingqondweni zabantu abansundu. Abantu abansundu bafundiswa ukuthi konke okwakibo yibuqaba, izinto zabantu abangaphucukanga, abalokhu besemnyameni. Ngakho kwaba yisifiso sakhe wonke umuntu ofundileyo

ukuthi atshengise ukufunda lokhu ngokwenyanya konke okwakibo agijimele okwabamhlophe, engakhethi lutho ngoba etshelwe ukuthi konke okuze labamhlophe kuhle njalo kuyimpucuko. Kasibasoli kakhulu abalobi abanje kodwa siyabazwela ngokulinyazwa kwabo yimfundo yesikhathi sombuso wabamhlophe.

### **Imbali yabahluzi**

UNkosinathi Baleni uzelve ngomnyaka ka1975 ngenyanga kaMbimbitho mhla zilitshumi lantathu esigabeni sePlumtree. Ungowokucina emulini yakwabo njalo enguye yedwa umfana lamantombazana amabili. Waqalisa imfundo yakhe esikolo seNyele, ePlumtree, wasuka waya eMatshinge kodwa wayaqedisa iZJC eseseDombodema. Ngo1993 waqalisa izifundo zemfundo ephezulu ('O' level) eVhembe eseBeitbridge wasuka lapho waya eCyrene eseduze lakoBulawayo lapha aqeda khona ngo1996. Kwathi ngo1997 waqalisa izifundo zakhe zeB.A. eYunivesithi yeZimbabwe. Ekulobeni kwakhe umsebenzi lo ubesemnyakeni wokucina.

UMandlenkosi Moyo uzelve ngomnyaka ka1978 mhla zine kuMabasa ezalelwa esibhedlela seSt. Lukes esigabeni seLupane. Ungowesibili emulini yabahlanu. Waqalisa imfundo yakhe ngo 1984 esikolo seSt Pauls eLupane, waya eMakwila eHwange. Imfundo yesekhondali wayenzela ezikolo ezithi Embakwe eseduze lePlumtree leInyathi esemmangweni weBubi. Kwathi ngo1997 waqalisa izifundo zeB.A. eYunivesithi yeZimbabwe. Ekulobeni kwakhe umsebenzi lo ubesemnyakeni wokucina.

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## **ISIGABA SESIBILI**

**Amanoveli adindwa ngo 1960 kusiya fika  
ku 1971**





# Isingeniso

Amanoveli adindwa ngalesi sikhathi eza ngemva kokwalelwa kogwalo lukaN.Sithole, *Umvukela WamaNdebele*, ukuthi lufundwe ezikolo kanye lokuthi luthengiswe ezitolo ezithengisa izingwalo ngomnyaka ka1961. Lokhu kutsho ukuthi abahloli bemibhalo abogatsha lweLiterature Bureau basebekhuthele kakhulu ekuhloleni kwabo ukuthi izingwalo ezibhalwa khathesi kazichothozi kumbe ukusola uhulumende waleso sikhathi kanye lokuthi kazikhuthazi uzulu ukuthi azonde uhulumende kanye labantu abamhlophe.

Ngakho-ke izingwalo zalesi sikhathi ziveza ubudlelwano phakathi kwabamhlophe labansundu busesimeni esihle okwedlulisileyo. Kuthi ngasikhathi sinye ziveze imikhuba lamasiko amaNdebele iyimikhuba emibi kakhulu njalo kuyimikhuba okumele ilahlelwe khatshana. Izingwalo esizikhangeleyo kulesi sigaba yilezi: *USethi Ebukhweni Bakhe* olwalotshwa nguN.S. Sigogo; *ULunguza* olwalotshwa nguG. Malaba; *UWangikholisa* olwalotshwa nguA. Sibanda; *Umuzi Kawakhiwa Kanye* olwalotshwa nguP. Khumalo lo *Uthando Luyingozi* olwalotshwa nguN.M. Moyo.

Kasizihlolanga zonke izingwalo ezalotshwa ngalesi sikhathi kodwa sithethe lezo esibone angathi zingamela zonke ezinye izingwalo zalesisikhathi. Ngakho lezo esingazihluzanga sibona angathi khonokho esesikukhulumile ngalezi ngwalo kuqinisekile ngendlela ezinengi lakuzo. Izahluko ezilandelayo zihlaziya lezo ngwalo-ke.



## *USethi Ebukhweni Bakhe*

*Lwalotshwa nguNdabezinhle Sibanda Sigogo*

*Lwahluzwa nguYemulani Ndlovu, uElvis Ndebele loPriscilla Nkala*

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### **Imbali yogwalo**

Ugwalo lolu lwadindwa ngo1962 ngabe Mambo Press bephathisana labeRhodesia Literature Bureau.

### **Imbali kamlobi**

UNdabezinhle Sibanda Sigogo uzelwe ngomnyaka ka1932 ngenyanga kaNhlangula mhla zimbili. Wazalelwa eMfilabuso emkhonweni weMatabeleland South. Uyise uSibanda wayelabafazi abalitshumi okwathi ngokusweleka kwenhlanhla wabhubha uNdabezinhle eleminyaka eyisithupha. UNdabezinhle waqala ukuzibiza ngebizo elithi Sigogo ngesikhathi esefunda esikolo seWanezi lapha okwathi khona ngalowo mnyaka kwaba laboNdabezinhle Sibanda abathathu eklasini yinye. Uthi wathatha leli bizo elalingelikayisemkhulu.

Ngemva kokufa kukayise unina wangenwa nguyise omncane. Uyise omncane lo kazange abe lesiphatho esihle kunina. UNdabezinhle waqala ukubona unina etshaywa into ayengazange ayibone kuyise. Lokhu kwenza uNdabezinhle angahlaliseki waze wacina esesiyahlala lomunye umnwewabo ozalwa kwenye indlu. Konke lokhu kwenza impilo yakhe ingabimnandi njalo waba ngumntwana okhula ehlupheka.

Loba kunjalo uNdabezinhle wakhula impilo yemakhaya ejwayelekileyo, eselusa labanye abafana, besethelwa inganekwane ngekhaya ntambama kanye lokwenza yonke imidlalo yakulezo insuku.

Imfundo yakuqala wayenzela esikolo esiseduze lakibo kuthe esesiyafunda ugwalo lwesine kusiyafika kolwesithupha waya emishini yeWanezi. Ubunzima abhekana labo lapha ngobokuswela izigqoko, uthi wayegqoka amadabudabu.

USigogo uthi wathi esefuna ukuthatha wahlangana lobunzima. Lapha exoxa lomlobi uFlora Veit-Wild uthi:

Ngesikhathi engakhula ngaso kumphakathi wamaNdebele abeNguni babengafuni ukuthi amadodakazi abo lamadodana abo endele kumbe athathe abantu ababengayisiwo amaNguni. Amantombazana ayande

ukwendiselwa ebantwini abangabathandiyo kwesinye isikhathi endiselwe emadodeni athetheyo alingana laboyise. Intombi okwakumele ngiyithathe uyise wayo wala ukuthi ngiyithathe . . .

Inhlalo yesintu le ayibonayo njalo yamphatha kubi yikho okubumba indikimba yengwalo zakhe zakuqala *USethi Ebukhweni Bakhe* lo *Gudlindlu Mntanami*.

USigogo waqalisa ukusebenza ngo1951 engumbalisi ongafundelanga umsebenzi esezikolo zamaRoma, Empandeni leGwanda. Kuthe ngo1957 wayasebenza koSikomitshi lapha okwakulemali engcono khona kuleyokuba ngumbalisi. Lapha wayesebenza ukuhamba belungisa kutsha amasimu njalo bewaquma ngaphansi komthetho owawuthiwa yiLand Husbandry Act. Uthi yena ngaleso sikhathi wayengananzeleli ukuthi umsebenzi ayewenza wawucindezela abansundu loba evuma ukuthi ukwabiwa kutsha komhlabathi lokhu kwakuphazamisa inhlalo zabansundu.

Kusukela ngo1960 kusiyafika u1969 uSigogo wayesengumabhalane lomthwali wemibiko ewofisini kaSikomitshi (District Commissioner) eMfilabuso leSelukhwe (Shurugwi khathesi). Kukulesi isikhathi eseMfilabuso lapha aqalisa ukuloba khona izinkondlo ekhuthazwa zinkondlo ezazifundwa ewayilesini kanye langokukhuthazwa nguSikomitshi ayesebenza ngaphansi kwakhe. Inkondlo zakhe zakuqala zaphuma kuqoqo lezinkondlo elithiwa *Imbongi Zalamuhla Layizolo*, 1959.

Ngo1962 ugwalo lwakhe lwakuqala lwaphuma. Ugwalo lolu waluloba walutshiya endleleni esengathi usephelelwe yimicabango. Kwathi ngelinye ilanga udadewabo wasemethekelela. Kuthe ngesikhathi yena esemsebenzini udadewabo wasala wadobha lapha ayebhale khona wafunda, uthe uNdabezinhle esephenduka emsebenzini udadewabo wasembuza ngendaba le ayeyibone iyindaba emnandi kakhulu. Ngakho wakhuthaza umnewabo ukuthi aqhubeke ayiqedise kulapha ke ayisusela khona eseyiqedisa.

Kwathi ngo1969 uSigogo wangena umsebenzi eMambo Press, indawo edinda izingwalo eGwelu. Umsebenzi wakhe wawungowokuhlela izingwalo zesiNdebele. Kwathi ngo1975 wasuka eMambo Press waya eRhodesia Literature Bureau kugatsha lwayo lwakoBulawayo lapha abangumhloli omkhulu wezingwalo zesiNdebele, umsebenzi awuphatha waze wawutshiya esesiyaphumula ngo1997.

USigogo sewaloba amanoveli esiNdebele adlula itshumi, izinkondlo ezitholakala kumaqoqo ezinkondlo amanengi kakhulu, umdlalo owodwa, umdlalo wabantwana owodwa kanye lenoveli yesikhiwa eyodwa. Kakuthandabuzeki-ke ukuthi uSigogo ngumlobi omkhulu ekulotshweni kwezingwalo zesiNdebele, kufanele atshayelwe ihlombe ngomsebenzi omkhulu asewenzile.

## Indaba yogwalo ngamafitshane

Ugwalo lolu lukhuluma ngezothando phakathi kukaLizwi Ncube loSethi Ndlovu.

USethi lo uzalwa esithenjini sabafazi abathathu njalo ngakibo koNdlovu lapha kusathethelwa amadlozi loba yena uSethi sewangena ezesonto, ezamadlozi

engasazinamatheli. Kwakuthi lanxa kudliwa obamadlozi ngakibo yena athi nyelele ayetshona egangeni. Ngakibo kaLizwi ngumuzi wamakholwa njalo loNcube lo uthethe umfazi waba munye.

USethi ukhomba uLizwi engumuntu ongafundanga okuyangaphi loba ekwazi ukuloba incwadi nje. ULizwi yena ungutitshanhloko esikolo seSenali esikhonapha kibo kaSethi.

KoNdlovu lapha ngumuzi omkhulu njalo izifuyo zidlana uboya. Ngakho ngaphandle nje kwalo uhlupho lokunyeyana kwesithenjini kulenjabulo enkulu. Kuthi-ke ngelinye ilanga ntambama kuzefika umnawakhe kaNdlovu okuthiwa nguToki osebenza epulazini lakoBhuka lapha okwathi izakhamizi ezazihlezi lapha zixotshwa ngamakhiwa uToki lowo labanye abalutshwane basala khona sebeyizisebenzi zepulazini.

UNdlovu uyamjabulela umnawakhe ngoba ufika sekuphose kwaphela iminyaka engamatshumi amabili selokhu behlukana ekuthutheni kwabo. Ujabula ngakhona ngoba phela nanku labantwana bakhe kabamazi uyise omncinyane, okuyinto embi kakhulu esintwini. Ngokujabula lokhu uthi ebantwaneni bakhe uToki nguyise loba yena uNdlovu angaze afe uToki angasala ebenzela konke okade kungenziwa nguye yena Ndlovu.

Loba uToki esekhulile ulokhu engelamfazi ngoba uthatha axotshe. Kanti lenkomo zelifa ayeziphiwe waziqeda zonke emakhasini lekuhlawuleni efundiswa imithi.

Nxa sebebodwa lomnewabo utshela umnewabo ukuthi uyinsumbelume nje ngenxa yokuthi umfazi ayefuna ukumthatha wamemukwa nguMavila Ncube, onguuyise kaLizwi. Ngemva kokubona inhlalo yalapha okuhlezi umnewabo usuka ayithande kakhulu azisole ngokusala epulazini. Kodwa inhliziyo yakhe isuka igxile kakhulu enothweni kamnewabo.

Ngemva kokubuyela kwakhe koBhuka uyamangala ngenye intambama esebona umnewabo efika engamlindele. Kuthi ngakusasa ekuseni uToki avuke kule esesiyadinga inkomo zekhiwa atshiye etshele umnewabo ukuthi abonatha utshwala obusembengeni kanti usefakele umnewabo itshefu.

Umnawabo uyanatha itshefu leyo ihle imbulale. Ngesikhathi uToki esephenduka ufika umnewabo esefile njalo esebonwe langumlungu ophosa atshaye uToki ozincengelayo emlungwini. Ukuchwayisiswa kokufa kukaNdlovu kuyaveza ukuthi ubulewe yitshefu kodwa kusweleke ubufakazi bokuthi wayifakelwa ngubani.

UNdlovu ufa nje uLizwi kakazivela koNdlovu ngoba laye wasuka wafelwa ngudadewabo owayengafuni ukuthi uLizwi athathe uSethi ngoba uSethi engafundanga.

Ngemva kwesikhathi uToki uyasuka epulazini azengena emzini kamnewabo afike angene abafazi. Kakuzwakali mbuyiso owenziwayo. Ufika lapha uToki adlise wonke umuntu imbuya ngoluthi. Kanti kunjalo nje lempahla yalapha ekhaya

uyayitshaphaza. Ezinye inkomo ziphongubulawa nje umuntu azidlele inyama, ezinye zithengiswe imali yakhona ingaziwa ukuthi isiwa ngaphi.

Uthando lukaSethi loLizwi lwaqhubeka loba kunjalo. Kwafika isikhathi lapha abavumelana khona ukuthi kumele uLizwi athathe uSethi. AbakoNcube bathuma umkhongi ukuthi ayecela umlilo koNdlovu.

UToki uhle athathe leli thuba lokuphindisela kuMavila. Uhle atshaye phansi ngentonga athi kalamntwana ozakuya koMavila yena.

Kuthi khonokho abakoNcube, besayikhuluma indaba yokwala kukaToki, uToki agijime aye epulazini lakoBhuka ayekhuluma lamadoda akhanya angathi ngawezizweni khonale abacina bebuyile koNdlovu kube kuthiwa uSethi kalungise ahambe ekwendeni kwakhe lalawo madoda. USethi usuka engaphethe lutho athi efika khonale abe ezibophela ntambama abantu besakwejisile.

Konke lokhu kusenzakala abanewabo bakaSethi uKhutshwa loSigwebo kabakho. Ekubuyeni kwabo bahlangabezana lendoda isizebika ukuthi uSethi kasekho. Bahle bayitshaye bayibulale. UToki uthi efika mhlalokho evela etshwaleni laye bamtshaye bambulale. Basuka lapho babaleke. UnakaSethi uthi ngokuzwa ngemfa yomntanakhe laye ahle azibulale.

ULizwi uhlangana lombiko wemfa yabantu koNdlovu kuphephandaba. Ukufa kukaSethi kuhle kumdabule ahle akhalale ukuthatha ayekuba ngumpristi weRoma. UKhutshwa unyamalala kokuphela kuthi uSigwebo acine ebanjwa ngamapholisa egwetshwa iminyaka eyisitshiyangalombili esebenza nzima.

Indaba le kakukhanyi kuhle ukuthi yenzakala ngaphi ngoba indawo eziqanjwa ngumlobi kakusindawo ezikhona ngaphandle nje kokuthi kuthiwe kusemaNdebeleni.

Kusobala ukuthi indaba yenzakala ngaphansi kombuso wabamhlophe. Abantu sebaxotshwa endaweni zabo zenziwa amapulazi. Sekulezikolo. Kodwa kukhanya abantu laba bezihlalele kuhle njalo izifuyo zabo zinengi ngaphandle kwalabo abasala emapulazini.

## **Abalingiswa abaqakathekileyo**

USethi yinkazana engafundanga okuyangaphi kodwa elenhlonipho emangalisayo. Loba ezalwa esithenjini njalo emzini olokhu usanamathele empilweni yesintu yena usehlukane laleyo mpilo. Kasazingeni ezokuthethela amadlozi kanye lezokuphekana lamatshwala. Ukhangelele ukwendela endodeni efundileyo njalo elandela isiKrestu.

USethi uvezwa engumlingiswa ophatheka kubi ngenxa yokuzalwa emzini olokhu usalandela inhlalo yesintu. Ekufikeni kukayise omncinyane uToki, uyise uyabahlanganisa avumele ukuthi uToki abelaphe ngemithi yakhe into engathandwa nguSethi kodwa uyakubhensela ngenxa yokuthi uhlonipha uyise.

Ekufeni kukayise uhlukuluzwa nguyise omncinyane uToki osengene onina ngenxa yomkhuba wesintu omvumele ukwenza lokho. (Loba uSigogo engawuvezi

kuhle umkhuba lo.) USethi ucina esaliswa nguToki ukuthi endeke endodeni ayithandayo, ngenxa yalesi sehlakalo ucina ezibulele.

Kusobala-ke ukuthi umlobi usebenzisa uSethi ukuveza ububi bemikhuba yesintu ngoba inganaki izifiso zabantu, ikakhulu abafazi labantwana. Kulula ukubona ukuthi konke lokhu kusuka ekukhuleni kukaSigogo owazibona ephatheke kubi ngenxa yemikhuba yesintu.

ULizwi, loba efundile kakhangele imfundo emuntwini afuna ukuthi abe ngumkakhe kodwa ukhangela ubuntu balowo muntu. Lapha simbona ephikisana lodadewabo uMathani ngodaba lolu. Kungatshiwo-ke ukuthi umlobi uletha uLizwi lapha ukuze aveze impikiswano ekhona ngalesi isikhathi ebantwini ethi abafundileyo kumele bathathe abafundileyo kuthi labo abangafundanga labo bathathwe ngabangafundanga. Ukuzimisela kukaLizwi kuSethi kuveza obala lapha umlobi ami khona.

ULizwi uthi esehluleke ukuthatha uSethi akhethe ukuba ngumpristi, lokhu kungathathwa njengokuthi umlobi ulokhu egcizelela ukuthi kaboni buhle enhlalweni yesintu. Lokhu kungatshiwo ngoba uLizwi kaluboni usizo angaluthola enhlalweni yesintu kodwa ubona ukuphephela kwakhe kusesiKristwini.

UMathani, yintombi efundileyo ekhangela imfundo njengendlela yokwehlukanisa abantu. Ubona kufanele ukuthi abafundileyo babumbe elabo bodwa iqembu ngokuthi bathathane bodwa njalo bahambelane bona bodwa.

Umlobi umletha endabeni efuna ukukhangela impikiswano le eyokuthi kumele kube lobudlelwano obunjani phakathi kwabafundileyo labangafundanga. Kufanele abangafundanga benyanywe ngabafundileyo na? Uma kungabanjalo njengokutsho kukaMathani pho ilizwe lizathuthuka njani?

UMathani njalo uvezwa engumuntu obona ukufunda kusitsho ukukhuluma ngesingisi lokudla ukudla okuphekwe ngendlela yesilungu. Ngakho-ke ongafundanga angeke athathwa ngumuntu ofundileyo. Ungumuntu ofuna ukuthi abantu baphile behlezi ngezigaba ngezigaba into engadala ingxabano phakathi kwesizwe. Lokhu kukhanya kungayisikho okufunwa ngumlobi ngoba usuka asuse uMathani ukuze engaphazamisi ukuthathwa kukaSethi nguLizwi. UMathani usuka afe nje kungaqondakali ukuthi ubulewe yini.

UToki uvezwa eyindoda elenhliziyi embi egcwele ubuthakathi. Ubuthakathi lobu kukhanya angathi wabufunda khona epulazini lapha asala khona abanye bethutha. Kodwa umlobi kakucacisi ukuthi uToki lo wayenganani ngesikhathi indawo le ithathwa isiba lipulazi lekhiwa.

UKuhlala kwakhe epulazini lapha kumenza alahlekelwe yinhlobo yesintu acine eziphatha ngendlela engamakhiyo. Uyehluleka ukuthatha umfazi ahlale laye phansi bazale abantwana. Impahla yakhe yelifa uyayichithachitha ngokutshova amakhasi langokubhadala ukufundiswa kwakhe imithi eminye acina eyisebenzise ukubulala ngayo umnewabo. Loba lapha umnewabo etshela abantwana bakhe ukuthi uToki nguyise wabo okuzakuthi loba yena angafa asale ebenzela konke

umzali angakwenzela umntanakhe ukutsho engananzelelanga ukuthi umnawakhe lo kaselakho okungamenza abe ngumzali.

Ukwenza kukaToki ngalesi sikhathi kuqinisa inkulumo ethi umona usuka elihlweni uhlale enhliziyweni. Lokhu kutshiwo ngoba uToki uthi ngokubona inotho kamnewabo ahle afise ukuthi ibe ngeyakhe, acine ebulele umnewabo.

Kukhanya angathi umlobi uletha umlingiswa lo ukuze atshengise ukusilela kwamasiko amaNdebele avumela ukuthi umuntu onjengoToki abe nguyise wabantwana ngemva kokufa kukamnewabo. Sekungathi uthi isiko lelo livele libi njalo kalikhangeli ukuthi lowo onikwa lowo msebenzi uwufanele na.

Loba kungaba lobuqotho kulokho akutshoyo kodwa uphaphalaze ngokuthi lowo mkhuba angawulandeli ngokuphelela kwawo. Bekufanele sibone ukuthi abafazi bakaNdlovu babengelalo na ithuba lokuthi bale ukungenwa nguToki.

Okunye okungacaciyo ngoToki njalo yikuthi wayenganani ekuthutheni kwabakibo kule indawo esilipulazi. Lokhu kuqakathekile ngoba kungenza ukuthi sibone ukuthi ukuba yedwa phakathi kwabantu abangasibo bakibo kwaba lempumela bani. Njalo kumele sazi ubudala bakhe ukuze sibone ingabe wayesekufanele na ukuthi sengahlala yedwa. Ngezinye indlela kuqiniswa ukuthi ukuqunywa kwamapulazi ngabamhlophe kwaphazamisa impilo yabansundu ngendlela ezinengi. Inhliziyo yobuthakathi le esiyibona kuToki yahlanyelwa yinhlelo eyalethwa ngabamhlophe. Umlobi wogwalo ukhanya engathi lokhu kakuqakathekisi ngendlela ethule ngayo uToki kulolugwalo. Usuka amenze isigangi esilenzisiyo yobuthakathi acine khonapho. Lokhu kwenza abafunda ugwalo bangaze bambona engumuntu ohlukuluzwe ngumbuso wabamhlophe.

## Indikimba zogwalo

### a) Uthando

Umlobi ukhanya egxilisa indikimba yakhe eyokuthi ukufunda komuntu kumele kuqakathekiswe yini ekukhethweni komuntu afuna ukwakha laye umuzi? Kuyini okuyikho okumele kukhangelwe ekukhetheni umfazi wokwakha laye kumbe indoda yokwakha layo? Impendulo zemibuzo le ziyavezwa luthando lukaLizwi loSethi.

Unina kaSethi uthi esizwa ukuthi indodakazi yakhe ikhombe uLizwi umfoka Mavila, akhulume yedwa athi umntwana ukhethe kuhle ngoba abakoMavila ubazi bengabantu abaqondileyo. Uyabazi ngoba babakhe ndawonye. Uma ezalwa ngabantu abanjalo kumele ukuthi laye ungumntwana olobuntu njengabazali bakhe.

Kusobala-ke ukuthi ubuntu bomuntu yibo obuqakathekiswayo lapha hatshi ubuhle bomzimba.

Umbono lo uqiniswa nguLizwi okhanya ethanda uSethi hatshi ngoba eyintombi enhle kuphela kodwa elobuntu njalo ezithobileyo. Kuthi lalapha esekhuluma lodadewabo uMathani aqinise ukuthi ukufunda komuntu ayisikho okumenza abe ngumfazi opheleleyo. Kukhanya angathi umlobi uvumelana lombono lo



ngoba uMathani oqakathekisa imfundo uyasuswa ukuze enganqabeli ukuthatha kukaLizwi.

### ***b) Inhlalo yeSintu iqathaniswa leyesiKrestu***

Umlobi usebenzise imizi emibili ukumela inhlalo lezi zombili. Umuzi kaMpheni Ndlovu, uyise kaSethi umele inhlalo yeSintu, kuthi umuzi kaMavila Ncube, uyise kaLizwi umele isiKrestu.

KoNdlovu, ngumuzi omkhulu olesithembo sabafazi abathathu. Abantwana ngumhlambi kodwa kuyasuthwa ngoba inkomo zigcwele isibaya. Kodwa ekuhlanganeni labantu bomuzi lo sikhanga zingxabano ezilapha. USethi kezwani labodadewabo useze ehamba yedwa ngenxa yokungezwani lokhu. Ukungezwani lokhu kuyabonakala lekucineni kogwalo lapha uSethi esecelwa kodwa uyise omncane emalisa. Kasiboni ezinye izintombi zalapha ekhaya zitshengisa ukumzwela. Kusuka-ke kukhanye umfundi ukuthi ukuzibophela kukaSethi kuphatelane lenhlalo yangakibo engamuphi ithuba lokuthi abelane labanye inhlupho abhekane lazo.

KoNcube, kibo kaLizwi, ngumuzi osulandela impilo yalamuhla egoqela isiKrestu. UNcube uthethe umfazi oyedwa. Abantwababo bonke bayafunda ezikolo, abadala sebeyizifundiswa esezafundela imisebenzi etshiyeneyo. Ekhaya lapha kulokuzwanana kwabantwana yikho nje kusithi nxa bonke besekhaya babuthane ndlunye ntambama kuxoxwe ezimnandi lezikhathazayo, into engabonakaliyo koNdlovu.

Ukusolwa kukaLizwi ngudadewabo uMathani mayelana lentombi emkhombileyo yisibonakaliso esigcweleyo sokuthi lapha ekhaya abantwana bayathandana nanku phela bayanelisa lokucebisana ngezinto eziqakathekileyo zempilo. Kuthi lalapha uLizwi esehlulekile ukufeza izifiso zakhe ngenxa yokuthi intombi yakhe isizibophele kakhethi kuzibulala kodwa ukhetha ukuyasebenzela uNkulunkulu.

Ububi benhlalo yesintu buvezwa kakhulu ngemva kokufa kukaMpheni Ndlovu lapha umuzi wakhe usubuswa ngumnawakhe owuphatha ngochuku olungazake lubonwe. Amandla okuphatha umuzi lo uwanikwa yiyo inhlalo yesintu kodwa leyo nhlalo yehluleke ukuvikela abantwana laba uma sebephathwa kubi nguyise omncinyane.

Ukwethula inhlalo lezi zombili ngale indlela kutshiya umfundi engathandabuzi ukuthi umlobi uyibona njani impilo yesintu. Kaphi umfundi ithuba lokuthi abone ukuthi okubi lisiko kumbe yisimilo somuntu esenza isiko libe libi. Ekucineni kusuka kube lula ukubona inhlalo yesintu iyinhlo embi.

### **Ukwethulwa komphakathi wamaNdebele**

Impilo yamaNdebele ngaphansi kombuso wabamhlophe kayivezwanga ngobuqotho obupheleleyo. Kuliqiniso, njengoba uSigogo esitsho, ukuthi

abansundu baxotshwa ezindaweni zabo sezithathwa ngabamhlophe zisiba ngamapulazi abo. Kuliqiniso njalo ukuthi ekuxotshweni kwabantu lapha bakhona abasala kulezo ndawo sebeyizisebenzi zemapulazini. Kodwa lapho ugwalo olusilela khona kusekuvezeni ukuthi ukuxotshwa lokhu abansundu bakwemukela njani njalo kwaphatha njani inotho yabo.

Ugwalo luveza impilo yalabo abaxotshwayo ingazange iguquke njalo bakhanya beqhubekela phambili bephumelela. UNdlovu uvezwa ebuka imfuyo yakhe aze akhulume yedwa athi, "Kambe impahla engaka ngizayithini, lenkomo yinhlabathi zidlana uboya, abantu badlula iminwe . . ." (*USethi Ebukhweni Bakhe*, ikhasi 3). KoNcube lakho sihlangu labo bekhanya bengabantu abafuyileyo ngoba abantwana bangabuthana iwa phansi inkomo. Konke lokhu kutshengisa abantu abasendaweni ezivundileyo lapha abaphatheke kuhle.

Lokhu okuvezwa ngumlobi yikungethuli imbali yabantu ngobuqotho bayo. Okwaziwayo yikuthi ekuxotshweni kwabantu bafika bahlaliswa endaweni ezintsha lapha izifuyo zabo ezaqala zafa khona kakhulu ngenxa yemikhuhlane yaleyo ndawo. Ngakho kubathatha isikhathi eside ukuthi babuyele enhlalweni yabo yakudala. Kanti njalo kwathi lapho zithi ziqala ukwanda kwangena imithetho yokuqunywa kwezifuyo sekuthiwa zizaqeda amadlelo. Konke lokhu kakuveli kulolugwalo.

Ugwalo luveza kuhle ukuthi inhlalo yalabo abasala besebenza emapulazini kayizange ibe yimpilo enhle ngitsho. Bahlala impilo yokuswela lokuhlupheka njalo bephathwa ngochuku. Kodwa ugwalo kaluchasiseli umfundi ukuthi kanti khona okwabenza basala kuyini. Kanti njalo lwenza kukhanye angathi ukuhlupheka kwabo kusuka kwengezelelwe yikuxhwala kwabo ngoba basuka bafunde imikhuba emibi eyokutshova amakhasi lobufefe kodwa isizatho sisuke singabonakali ukuthi kuyini okubafuqa ukuthi benze lokhu njengoba labo besele lemihlambi yabo njengalabo abathuthayo. Umlobi uyatsho ukuthi uToki elakhe ilifa walidlalisa emakhasini, ekuthengeni ubunyanga kanye lebafazini. Ngaleyo ndlela kusuka kukhanye ewageza amakhiwa ukuthi kayisiwo abangele ubuyanga balaba bantu. Lokhu lakho yikukhutha iqiniso kukamlobi.

Umlobi uveza oNdlovu labanye bakhe abaxotshwa ngamakhiwa bengela nhliziyi ezibuhlungu ngokuxotshwa kwabo. Kasibezwa behlala bephatha ukuhlala kuhle kwabo beseselapho abaxotshwa khona, eNyathini. Kuthi lamhlana uNdlovu equma kulowo mmango athi ehlangana lomhlambi wenkomo zamakhiwa umlobi athi ngaye:

phambili wahlangana lezigaqa zezinkunzi zinone kungathi ngezomdaka.  
Okwamhlelekisa lanxa eyedwa ngumhlambi wezingudule (*USethi Ebukhweni Bakhe*, ikhasi 57).

Okutsho ukuthi uNdlovu kakumzwisi buhlungu ukuthi bona baxotshwa kule indawo kanti amakhiwa asesala enotha ngomhlalathi wabo. Ngakho indlela uNdlovu avezwa ngayo kungeke kwatshiwo ukuthi iveza imizwa yomphakathi

wamaNdebele aleso sikhathi. Umbono lo usekelwa nguT. Matshakayile-Ndlovu kusichwayisiso sakhe lapha apha khona ugwalu lolu kancane nje. Uqinisa ukuthi uSigogo wenza uNdlovu ehluleke lokuzwa ubuhlungu nxa esedlula emafusini aboDlodlo, ngitsho lokuke athi: "Yeka inala eyayitshaywa ngoDlodlo kula amasimu okulamuhla sekwaba ngawabelungu!".

Ukwethulwa kwenhlalo yamaNdebele ngale indlela kusuka kuveze konke okubi okwenziwa ngabansundu ngalesi sikhathi kungaphathelananga lendlela ababuswa ngayo ngabamhlophe kodwa kuyinto edalwa zinhliziyi zabo ezimbi kuphela. Ngakho labo bantu uma sebejeziswa ekucineni sonke sisuka sijabule ngoba bejezisela inhliziyi zabo ezimbi. Abafundi basuka bangabe besakubona ukuthi laba bantu bakulobubunzima nje ngenxa yombuso wabamhlophe.

Lokhu kuqiniswa layindlela umlobi aveze ngayo ubudlelwano obukhona phakathi kwabansundu labamhlophe kwezinye izindawo lapha abahlangana khona. Bethulwa behlalisane kuhle njalo abamhlophe bezimisele ukuphathisa abansundu.

## **IRhodesia Literature Bureau yaba lempumela bani ekulotshweni kwalolugwalo**

Ugwalo lolu njengazo ezinye ezabhalwa ngalesi sikhathi luyazisuthisa zonke indingeko zeLiterature Bureau, lude okulingeneyo, njalo lubhalwe ngolimi olulula. Ubudlelwano phakathi kwabamhlophe labansundu buvezwe bubuhle. Loba kungatshiwo ukuthi indlela umlobi alobe ngayo ivumelana lendingeko zeLiterature Bureau, kumele kutshiwo ukuthi eminye imibono ayivezayo iphathelane lendlela ayezwisisa ngayo umumo wezinto ngesikhathi eloba lolu gwalo. Yena uSigogo uyavuma ukuthi ngesikhathi eloba ugwalu lolu uchuku lwabamhlophe ebantwini abansundu wayengalunanzelele. Yena abamhlophe wayebabona njengabantu abaletha impucuko kanye lezinto ezasiza abansundu. Umbono lo uqiniswa yinkondlo ayiloba yaphuma egwadlwaneni oluthiwa *Imbongi Zalamuhla Layizolo*, olwaphuma ngasonalesi sikhathi, ngo1959, okwathi ngemva kweminyaka emithathu kwaphuma ugwalu lolu. Inkondlo yakhe ithi *Bonganini Amakhiwa*, nansi:

1. Sasidliwa yindlala,  
Sihlatshwa yinzala,  
Silamba lina;  
Ngoba phela thina  
Besiyizo izilwana  
Singazi ukubana  
Umhlaba lo ngowethu.

2. Akukho ebesikwazi,  
Akukho  
ebesingakwazi:  
Besotha umlilo  
Sigcina amazilo,  
Ukuya phambili  
kungekho  
Lokuya emuva  
kungekho.

3. Besiphila singazi;  
Singazi ukuba kasazi  
Lokungazi singakwazi.  
Senza okhokho  
abakubonayo  
Ebulawa sith'ohlolayo  
Othe okwakh'ukwenza  
Kwakutsha ezweni.
4. Kwafik'amakhiwa  
Sawis'amaphika,  
Asilethela imfundo  
Kwaphel'umsindo  
Avel'amahubo  
Kwachazw'amaphupho  
Ebesithi imihlola bathi  
ulwazi.
5. Indlala besiyazi,  
Lamhlanje kasiyazi  
uHulumende atshi,  
okukhulu  
Wasenzel'ibutho elikhulu,  
Ibutho labalimisi  
LaboMalimanjani.
6. Umhlaba wonke jikelezi  
Umhlaba wonke jikelezi  
Ukulima bathi inqaba  
Phela sithokoza sidlile  
Sehlula izitha sisile  
Uma sithe sasutha.
7. Imali igcwele,  
Izingubo zigcwele,  
Emahl'amagam'emhlophe  
Kuthi "we" isiphala:simhlophe  
Singelale singephumule  
Sivuka lingaphumile.
8. Bongani amaKhiwa,  
Bonganini amaKhiwa,  
Ulwazi ngamandla  
Sibong'amaKhiwa.

Lokhu-ke kutsho ukuthi umuntu ohluzayo kumele alimuke ukuthi konke ukungasolwa kwababusi abamhlophe kakusuki kugatsha lweLiterature Bureau kodwa kuphathelane lokuthi lowo mlobi izinto wayezibona njani ngaleso sikhathi aloba ngaso.

## Isiphetho

Sithanda ukugqiba umsebenzi lo ngokugcizelela ukuthi ingcitshi zokuhluzwa kwamanoveli ziqinisa ukuthi inoveli yakuqala yomlobi yande ukuthi yeyame kakhulu kuzehlakalo eziphathelane lempilo yalowo mlobi. Lokhu kukhanya kuqiniseke kakhulu kulolugwalo lukaSigogo. Impilo kaSethi ikhanya ilokuhambelana lenhlalo eyaphilwa nguSigogo esesemncinyane, ukufelwa kwakhe nguyise kanye lekwalisweni kwakhe ukuthi athathe intombi ayefuna ukuyithatha. Ukuhlupheka kwakhe yikho okumenza ehluleke ukuzwisisa kuhle imikhuba yesiNdebele acine esebona isintu singelazo izindlela zokulungisa lokho okuyabe konakele. Ubona umthetho wabamhlophe uyiwo kuphela isiphephelo sakhe. Yikho esithi ukuyaphambili kwakungekho amakhiwa engakangeni.

## Imbali yabahluzi

UYemulani Ndlovu uzelwe mhlaka 16 kuNhlolanja ngomnyaka ka1977 ezalelwa eKezi esigabeni sakoMalaba. Wafunda eSt. Sebastian kusukela ngo1984 kusiya u1994 lapha aze enza khona lemfundo yesekhondali. Kusukela ngo1995 kusiya ngo1996 wagqiba izifundo ze“A” level eHlangabeza, eNkayi. Kuthe ngo1997 wangena eYunivesithi yeZimbabwe ukuyakwenza iB.A. Ekulotshweni kwalo umsebenzi ubesemnyakeni wokucina.

UElvis Ndebele uzelwe mhlaka25 kuNhlolanja ngomnyaka ka1978 emkhonweni weTsholotsho esiqintini sakoTshine. Imfundo yaphansi wayenza ezikolo ezithi iMackeurten, eMaphisa leMabhukudwana. Imfundo yesekhondali wayenza ezikolo ezithi iNketha leMpopoma. Kwathi ngo1997 wangena eYunivesithi yeZimbabwe lapha enza khona izifundo zeB.A. Ekulotshweni kwalolugwalo ubesenza umnyaka wokucina.

## Umthombo Wolwazi

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Veit-Wild, F.1992, *Teachers, Preachers, Non-Believers: A Social History of Zimbabwe Literature*, London, Hans Zell Publishers.

Southern Rhodesia Literature Bureau,1959, *Imbongi Zanamuhla Layizolo*, Pietermaritzburg, Shuter and Shooter.

## Wangikholisa

*Lwalotshwa nguAmos Sibanda*

*Lwahluzwa nguWisdom Moyo loMkhululi Moyo*

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### Imbali yogwalo

Ugwalo lolu lwadindwa ngabeMambo Press, abeGwelo, eRhodesia ngo1968, bephathisana labeRhodesia Literature Bureau. Umlobi walo wazilobela nje ngenxa yenkuthazo eyayihlala ikhona ivela kwabe Literature Bureau kodwa kasugwalo olwangenela umncintiswano.

### Imbali kamlobi

Umlobi lo uAmos Sibanda uzelwe ngo1927, ezalelwa eMalole eduze kwemishini yeWanezi. Ungumntwana wakuqala emzini olesithembu samanina alitshumi. Kwathi ekugqibeni kwakhe izifundo eMalole wayafundela ukuba ngumbalisi emishini yeDadaya. Waphinda wafundisa khona eDadaya lapha okweminyaka eyisitshiyagalolunye. Ngemva kokuphumelela kwakhe ekubeni ngumphathisikolo waphiwa isikhundla sokuphatha isikolo sikaHulumende esithiwa yiChinotimba esiseFolosi ngo1965.

Imuli yakwabo yathenga ipulazi eduze leMakhoholi, eNyanda.

Lolu lugwalo lwakhe lwakuqala uSibanda. Waloba olwesibili oluthiwa *Osekhwapheni Lakho*, olwadindwa yiMambo Press iphathisana labeLiterature Bureau ngo1978.

### Indaba yogwalo ngamafitshane

Indaba yogwalo yenzakala esiqintini seMfilabusu (Filabusi District) loba ezinye izehlakalo ziqhubeka ziyefika eDadaya indawo engaphandle kweMfilabusu. Le yindawo lapha okwakhe khona amaNdebele aphila ngokulima langokufuya izinkomo. Abantu baphethwe yinduna yabo uMafu.

Abantu laba baphila ngaphansi kombuso wabamhlophe. Loba kunjalo basaziphilela kuhle ngoba lokhu befuya santando ngoba sizwa kuthiwa ezikaDube zehlula abelusi, amadoda amane, ngobunengi. Kusuka kube engathi labo abangabayanga benziwa yibuvila babo nanku phela lamasimu kaDube makhulu okwesabekayo. Ngezinye indlela umlobi kabuvezi ubunzima abantu asebebhokane labo ngenxa yokuba ngaphansi kombuso wabamhlophe.

Ugwalo kalukucacisi ukuthi imizi imi njani lapha. Kakukhanyi ukuthi kungamabanga angakanani ukusuka komunye umuzi usiya komunye. Lokhu kwenza umfundi engabi lomfanekiso ocacileyo ngezinto ezingabonwa njalo zaziwe ngomakhelwana ukuze ubudlelwano babo buvele kühle.

Umlobi kakucacisi lalapha okufunda khona abantwana bemizi le. Kambe abako gogo kaCimezile bafunda sikolo sinye na labakoNxumalo, abakibo kaCimezile. Ukungacacisi izinto lezi kwenza ubudlelwano obukhona phakathi kwalo umphakathi bungaveli ngendlela ezwisisekayo etshengisa impilo yabantu ngokuphelela kwayo okuyikho okungaveza amaphutha enziwa ngabantu empilweni lokuthi kuyini esingakufunda kuwo.

Kanti njalo kakucaci kühle ukuthi abantu laba baphila ngasiphi isikhathi sombuso wabamhlophe. Imfundo isingene kangakanani lapha? Sizwa ngoCimezile loSengamo kuphela okuyibo abafundayo, kanti abanye abantwana-ke behlulwa yini? Zilutshwane na izikolo? Kunzima na ukuthi abantwana bathole indawo yokuqhubekela phambili ngemfundo yabo? Konke lokhu kakucaci egwalweni ngakho umfundi ucina eselombono othi ukungafundi kwabantwana kubangwa yikuzonda kwabo ukufunda.

Lokhu okuvezwa ngumlobi kuphambene lomumo wezinto ngesikhathi ugwalo olwaphuma ngaso. Ngaleso sikhathi uhulumende wayevumela inani elincinyane kakhulu elabantwana abansundu ukuthi liqhubekele phambili ngemfundo. Umlobi onanzelelayo inhlupho zabansundu bekumele adinge izindlela zokuveza umbono lo loba esazi ukuthi kavunyelwa ukusola uhulumende.

Indaba imayelana lomuzi wakoDube lowakoNxumalo, imizi eyakheleneyo kodwa abantu bakhona bezondana okungazake kubonwe muntu. Ijaha lakoDube elifundayo esikolo esikhulu seDadaya lisuka lone intombi yakoNxumalo layo efunda khona eDadaya. Ngenxa yokuthi abakoNxumalo bake bonelwa ngabakoDube babamangalela kodwa icala lacina selisidla bona abakoNxumalo ngoba bengahambisanga izinto ngendlela etshengisa ubuntu. Bacina bekhetha ukuthi baqhube isintu.

Bathi-ke abakoNxumalo sebebona ukuthi intombi yabo isiphanjaniswe ukufunda kwayo ngumfana wakoDube batshale abakoDube kodwa bengalwi labo. Bebona lokhu abakoDube bemukela icala labo bahle bacele ukuthi bavunyelwe ukuthi indodana yabo ithathe umntakaNxumalo. Lokhu kwemukelwa ngezandla ezivulekileyo kulungiswe yonke into efanele ukuthi yenziwe kodwa umfana wakoDube avunyelwe ukuthi aqedise izifundo zakhe zokuba ngumbalisi.

Ekuqedeni kwakhe uhle athathe intombi yakhe evele seyazibula ngomfana abametha ibizo elithi Vulindlela ngoba evule indlela phakathi kwakoNxumalo lakoDube ebe ivalwe yinzondano. Imizi yomibili icina isizwanana kakhulu. Umfana wakoDube lo uSengamo lenina lakhe lakoNxumalo uCimezile bakha indlu yabo khonapho emzini kayise, uSengamo aqhubeke efundisa eDadaya njalo ekhaya elima inkalakatha yengadi acine ethenge injini yokudonsa amanzi kanye leloli yokuthwala imibhida esiyayithengisa endaweni ezitshiyeneyo.

## **Abalingiswa abaqathekileyo**

Umlobi walolugwalo kavezanga abalingiswa bakhe ngendlela esuthisayo eyenza ukuthi umfundi wogwalo enlise ukubabona ukuthi bangabantu abanjani njalo lokuthi lokho abakwenzayo kubangwa yini. Lapha sizakhangela abalingiswa abane okukhanya bephatheke kakhulu kulokho okwenzakala kule indaba. Abalingiswa laba nguDube loNxumalo, uSengamo loCimezile.

UDube uvezwe kungathi yindoda ekhuthelayo ekwaziyo ukuphatha kuhle impahla yayo. Lokhu sikutsho mayelana lenotho okuthiwa ulayo, inkomo ezinengi okwesabekayo ezinye sezize zasiselwa omakhelwana lezihlobo. Umlimela wakhe umkhulu futhi. Uyindoda elesithunzi phakathi kwesigaba, asithola ngokuhlonipha kwakhe umphakathi wakhe. Lokhu kuvela lapha kuthethwa icala lakhe loNxumalo.

Loba enothe kangaka kaziqakisi ngenotho alayo yikho lokho okumenza ahlonipheke.

Ebantwaneni bakhe kakuveli kuhle ukuthi kungathiwa unjani ngoba sitshengiswa impilo yakhe lendodana yesibili kuphela. Ngamanye amazwi kungathiwa impilo kayivezwa ngokuphelela kwayo kulolugwalo.

UNxumalo yena kwelakhe icele uvezwe eyindoda engelasithunzi okubangwa ngumhawu alawo. Umhawu lo kukhanya angathi usukela ekusweleni kwakhe inotho loba kungacaceli umfundi ukuthi ubuyanga bakhe busukela ngaphi ngoba kungeke kwatshiwo ukuthi ulivila. Umlobi umethula ejonge ukutshengisa ukuthi ubuyanga budala umona ngoba lowo ongumyanga usuka azonde labo abanothileyo engathi yibo abenza ukuthi abe ngumnyanga. Okusilelayo kulolu gwalo yikuthi umlobi kakuvezi ukuthi okudala lobu buyanga kuyini ukwenzela ukuthi isimilo sikaNxumalo sifundise umfundi okuthile.

USengamo loCimezile bona siphongutshelwa ngabo nje kasiphiwa ithuba lokuthi sibone ukuthi okubenza batshiyane labanye bonke abantwana bemizi yonale yomibili kuyini. Yibo bodwa abaqhubeka ngemfundo, okutshengisa ukuthi yibo abalamakhanda abukhali mhlawumbe. Kusuka kube sobala kakhulu ukuthi umlobi ubalethela kuphela ukuthi baqede inzondano ekhona phakathi kwemizi le yomibili. Okusuka kungasuthisi yikuthi isisusa senzondano kasivezwa okwenza ukuthi kube nzima ukubona labantwana okumele bahlangane ekweluseni bephongungenela izinto zabadala nje. Yikho lokhu okubenza babe ngabalingiswa abangakholekiyo.

## **Indikimba zogwalo**

Kulendikimba ezimbalwa ezivelayo kule indaba okukhanya angathi umlobi ujonge ukuziveza ngendaba yakhe le. Kulendikimba yothando, eyemfundo leyenkolo.

### **a) Uthando**

Kule indikimba kukhanya angathi umlobi uqonde ukuveza amandla othando, ukuthi uthando ngumanqoba konke. Lokhu ukuveza ngokusethulela ukukhangeka



kukaSengamo ngoCimezile. Besesekhaya lalingekho ithuba lokuthi laba bake bahlangane kodwa uthi ngokumbona esikolo kuhle kusuke inhlansi yothando eqalisa umlilo omkhulu ocina utshise lonke uthango lwenzondano ephakathi kwemizi le yomibili.

Amandla othando azibonakalisa lapha uSengamo esefika ekhaya kibo esehluleka lokufihla kunina ukuthi usekhonjwe nguCimezile adinge lezindlela zokuthi babonane kanti izolo bekuvele kungamthumi ukuthi abonane labantwana bakomakhelwane. Ngenye indlela umlobi uqinisa umbono othi uthando luyazicentela indlela yalo. Ngale indikimba yakhe umlobi uthi uthando lulamandla okuqeda ukuzondana okuphakathi komphakathi kulethe inhlalakahle ebantwini.

## **b) Imfundo**

Le yindikimba ethandwa ngabalobi abanengi abalesi isikhathi ngoba befisa ukuthi abansundu ababelokhu bengakaboni ukuqakatheka kwemfundo ngalesi isikhathi sombuso wabamhlophe babone ubuhle bayo. Indikimba le ivela ngendlela uSengamo ethulwe ngayo. Imfundo isimakhe ngamandla waba ngumntwana olembeko njalo olusizo kubazali bakhe. Ngokufunda kwakhe uzitholela ilifa lakhe angeke alibangiswa muntu, ikakhulu abafowabo.

Ukuqakatheka kwemfundo kuvela lapha kusethulwa uSengamo enguye kuphela ophuma lombono wokuthi kulenotho ezithulele endaweni yakibo elindele lowo olengqondo ebukhali ukuthi azithathele yona. Ixhaphozi leli elilapha kibo kade labakhona kodwa kakho owayekunanzelela ukuthi lingamlethela inotho engaka. Yikufunda kwakhe okumenza akunanzelele konke lokhu. Kusobala-ke ukuthi umlobi uthi imfundo iyakhaliphisa umuntu.

Loba kusobala ukuthi ukuphumelela kukaSengamo kuveza ukuqakatheka kwemfundo eze labamhlophe umlobi usuka asilele lapha esethula abesifazana lemfundo. UCimezile utshiyelela ukufunda endleleni ngenxa yokoniwa nguSengamo kasiphindi sizwe ukuthi kuyini aphinda akwenza empilweni ngemva kokwehluleka lokhu. Lokhu kungapha umfundi umbono othi imfundo kumele iphiwe abafana kuphela ngoba amankazana adlalisa izimali zabazali kuphela.

Kungathiwa-ke umlobi indikimba le kayiphathanga kuhle ngoba kasatshengisanga ukuthi imfundo iqakathekile lemankazaneni kanti yena ubetshengisile ukuthi amankazana lawo ayazanelisa izifundo njengabo abafana.

## **c) Inkolo**

Umlobi ukhanya angathi weyame enkolweni yesiKrestu kakhulu. Abalingiswa bakhe kabasatsho ukuthi kuMdali wabo bafikiswa ngabaphansi kodwa sebehle bathi "Babonga iNkosi beyibongela isipho sabo esilomthetho omuhle kangaka."..(Wangikholisa, ikhasi 9). Okhokho babo bakhanya kungathi kabaselandawo empilweni yabo.

Loba umlobi ekhanya angathi uqinisa inkolo yesiKrestu, okuvela obala uCimezile esengumakoti wakoDube yikuthi uhamba labazali bakhe besiya esontweni, kodwa kungathi uyaweyisa amandla aleyo nkolo empilweni yalaba bantu. Umuntu uphiwa umbono wokuthi bangamakholwa nanku bayasonta phela, kodwa ukusonta kwabo kubasiza ngani bona bezondana labomakhelwana babo kangaka?

Indaba yenkolo kayicacisi umlobi nanku lekwendeni kukaCimezile kakusakhanyi ingabe batshadiswa esontweni njengoba uSengamo esengumbalisi wesikolo sebandla nje. Lona ibandla labathini bobabili njengoba babalomntwana bengakatshadi nje? Lokhu kwenza ukuthi umfundi angabe esakuzwisisa kakuhle ukuthi inkolo yesiKrestu isiguqule njani inhlalo yabantu laba ngoba umlobi kasasivezelanga ukuphila kwabo ngendlela ephelileyo.

### **Ukwethulwa komphakathi wamaNdebele**

Ugwalo lolu inhlalo yamaNdebele kaluyivezi kuhle ngoba kaluphi umfundi amathuba okuthi ahlangane labo abantu ezindaweni ezitshiyeneyo ukuze ababone njalo ezwe lokho abakwenzayo labakukhulumayo. Ukuhlalisana kubi kukaNxumalo lomakhelwane wakhe uDube bathini ngakho? Uzulu walapha ukubona kubangwa yini? Kuyavumelana na lenhlalo yabo abayaziyo? Ngenxa yokuthi zonke lezi izinto umlobi kazivezi kwenza kungakhanyi kuhle ukuthi uthini ngempilo yamaNdebele.

Ugwalo kalusiphi thuba lokubona ukuthi engabe esithini ngemithi yesintu ngoba nanku loCimezile ebelethela esibhedlela nje. Kodwa okuncinyane okuvelayo kulapha uNxumalo loDube besiya ecaleni enduneni lapha esibona munye ngamunye wabo eziphatha ngezihlahla. Lapha kuvela ukuthi uDube uyaphumelela hatshi ngoba elezihlahla eziqinileyo kodwa ngoba eyindoda elobuntu ekwaziyo ukuthi kumele ahlalisane njani labanye akhelane labo. Sekungathi imithi le yikuzichithela isikhathi. Lokhu kungaletha umbono othi yonke imithi yesintu yizinto zokulahlelwa khatshana. Lokhu kungaba yinto ediliza amasiko esintu.

Abantu laba bavezwe bengabantu abahlezi kuhle ngaphansi kombuso wabamhlophe. Bazifuyela santando njalo balima santando njalo nxa bethengisa izifuyo zabo bazitholela imali enhle. Konke lokhu kutshengisa ukusilela komlobi ekuvezeni umumo wezinto ngobuqotho bawo.

### **IRhodesia Literature Bureau yaba lempumela bani ekulotshweni kwalolugwalo**

Kukhanya ubufitshane bogwalo benze ukuthi umlobi ehluleke ukulandisa ngokugcweleyo konke okwenziwa ngabantu. Kanti njalo lodaba abhala ngalo, uthando, angabe elukhethe ngokuzama ukubalekela ukukhuluma ngezombangazwe. Kusobala ukuthi kazivezi izizatho zenzondano phakathi kwemizi le yomibili ngoba lokhu kungaba kungenye yendlela abantu abathola

ngayo inotho ngaphansi kombuso wabamhlophe. Ngakho ukuzama ukusuthisa indingeko zeLiterature Bureau kwenza ukuthi umlobi lo acine ebhale indaba engelasisindo ngoba isehluleka ukuveza isisusa sengxabano ezitholakala phakathi kwabantu bakhelene. Kunzima ukuthi umfundi akukholwe ukuthi abantu bengazondana nje kungela sisusa njengokutsho kogwalo.

Kanti njalo ngenxa yokufuna ukusuthisa indingeko zeLiterature Bureau, umlobi wehlulekile ukuveza ukuphikisana okukhona phakathi kwamabandla esiKrestu lomphakathi wamaNdebele. Ukuzithwala kukaCimezile esasesikolo esoniwa ngomunye umntwana wesikolo kwakuzabangela ukuthi lalowo mfana axotshwe esikolo lebandla libajezise. Umlobi kakucacisi lokhu ngoba kakusaveli ukuthi bacina betshadiswa ebandleni na kumbe cha. Indaba uphonguyifihlafihla kucine kungakhanyi ukuthi lokho okwenziwa libandla lesiKrestu leli abantu bathini ngakho kube sekukhanya angathi ibandla leli elimelwe yimishini yeDadaya lapha kalilethanga ngxabano enhlalweni yabantu.

Kuyabonakala egwalweni ukuthi umlobi uveza abamhlophe bengabantu abaphilisana kuhle lozulu onsundu. Lokhu kuvezwa lapha umlungu lo olesitolo lapha ethwala uSengamo ngemota yakhe lapha izikolo zivulwa. Njalo lalapha kukhulunywa ngokuthengisa inkomo kakho loyedwa okhala ngokuthi inkomo zabo zithathwa mahala ngabathengi. Kusobala-ke ukuthi indingeko zeLiterature Bureau zidala ukuthi kulotshwe izingwalo ezikhuluma ngezinto ezingathinti impilo yamaNdebele ngoba zitshiya ngaphandle izinto ezibahluphayo.

## Isiphetho

Sithanda ukuphetha ngokuveza ukuthi okunye okungabe kubangele ukungasuthisi kwendaba kaSibanda le kungabe kubangwe yikuthi usuke weyama kakhulu egwalweni olwalotshwa nguWilliam Shakespeare u*Romeo and Juliet*. Mhlawumbe yikho okumenze wehluleka lokuveza ukuthi khona okuvele kwande ukudala inzondano abantu bakhelene kuyini kulokuthi athi isisusa kasiqakathekanga. Ekweyameni kwakhe egwalweni lukaShakespeare kungathi uzama ukuqinisa umbono wokuthi abantu bayafana umhlaba wonke jikelele. Lokhu kusuka kuse indaba yakhe khatshana kakhulu lezinto eziyizo ezikhathaza abansundu besikhathi abhala ngaso abahlutshwa yikusweleka kwezindawo zesikolo ukuthi abantwababo baqhubekele phambili ngemfundo.

## Imbali yabahluzi

UWisdom Moyo uzelwe ngomnyaka ka1977 esabelweni seFilabusi esigabeni seMahole. Waqalisa imfundo yakhe yaphansi esikolo seTshazi. Wasuka lapho wayakwenza izifundo zesekhondali eCyrene leMethodist Community Centre. Kwathi ngomnyaka ka1997 waqalisa izifundo zakhe zeB.A. eYunivesithi yeZimbabwe. Ekulobeni kwakhe umsebenzi lo ubesemnyakeni wokucina.

UMkhululi Mangena Moyo uzelwe ngomnyaka ka1977 esabelweni seSilobela, eNkabazwe. Waqalisa imfundo yakhe yaphansi esikolo seNgwekazi St. James. Wathi esuka lapho wayakwenza izifundo zeseKhondali eSt. Theresa leNyathi. Kwathi ngomnyaka ka1997 waqalisa izifundo zakhe zeB.A. eYunivesithi yeZimbabwe. Ekulobeni kwakhe umsebenzi lo ubesemnyakeni wokucina.

## ULunguza

*Lwalotshwa nguGriffiths Malaba*

*Lwahluzwa nguUratile Musendame loNohwazi Sibanda*

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### Imbali yogwalo

Ugwalo lolu lwadindwa ngo1968 ngabeLongman abeRhodesia, eSalisbury. Umlobi walo walubhala ngenjongo yokuthi abafundi asebefike ebangeni leR.J.C. bathole izingwalo zesintu ezifanele ibanga abakulo. Phela izingwalo ezasezikhona kwathiwa zifanele abafundi abasebangeni eliphansi.

### Imbali kamlobi

UGriffiths Malaba uzelwe ngo1924 mhlaka 24 Ntulikazi emmangweni weSilonkwe esiqintini seKezi. Bazalwa baba bathathu ngakibo bezalwa nguJohn loEva. Uyise uJohn Malaba lo wayengumlimisi eDomboshava.

Wafunda esikolo seSilonkwe leMpandeni wasuka lapho waya eTegwane lapha afunda khona uStandadi 1 kusiyafika ku 4. Ngemva kokuqeda ugwalo lwesihlanu, uStandadi 5, eTsholotsho wasuka waya eKilnerton, eGoli, eZansi Afrika, lapha afunda khona isekhondali yakhe waqeda ngo1945.

Ngo1947 waya eYunivesithi yeFort Hare lapha agqiba khona iB.A ezifundweni zesiNgisi lezeMbali. Esuka lapho wayakwenza iDiploma ezifundweni zeBhayibhili eNew York, eMelika.

Kusukela ngo1951 kusiyafika u1966 wancedisa ukuthuthukisa isikolo seTegwane. Kwathi ngo1966 kusiya ku1968 waba ngumhloli wezikolo, engowakuqala onsundu ukuba ngumhloli wezikolo esesabelweni seMidlands. Kungalesi isikhathi lapha abhala khona ugwalo lolu. Waphatha izikhundla ezitshiyeneyo kusukela ngo1972 kusiya ku1997 lapha acina khona esengumgcinisihlalo weU.D.C.

### Indaba yogwalo ngamafitshane

Indaba yenzakala emmangweni weSilonkwe esiqintini seKezi. Yisikhathi abantu sebengaphansi kombuso wabamhlophe kodwa bengadelani lemikhuba yabo yesintu. Imizi ilokhu imikhulu, izithembo labantwana abagcwele umuzi yiyona mpilo yakhona. Umfazi kumele azale aze aqede ithumbu. Imfundo iseseyinto

entsha, inengi lalabo abafundayo sebengabantu asebebadala. Izinto zempucuko yabamhlophe kazikaziwa kakhulu lapha, izinto ezinjengerediyo kusathiwa ngotikolotshe.

Indaba yogwalo imayelana lempilo kaLunguza. Yena uzalwa nguMdelwa Ncube lomkakhe uMaNdlovu. Laba ngabantu asebephila impilo etshiyene lenengi labantu balapha eSilonkwe. Sebelandela impucuko yabamhlophe kanye lenkolo yesiKrestu. Ngakho kabakholwa ezintweni zesintu ezibalisa amadlozi, izinyanga kanye lobuthakathi.

UNCube ngumlimisi ngakho yena ekulimeni kwakhe uthemba kuphela izindlela zokulima kuhle ethela umquba emasimini hatshi ukuthi kuledibisi lelo elithenjwe nguzulu walapha. Lokhu kumenza aphumelele kodwa uzulu akholwe ukuthi ngumuthi abuya lawo evela eGoli njengoba wake wasebenza eGoli nje.

ULunguza ungena esikolo esesemncinyane afike afunde lamadoda amadala kodwa abathwalise nzima ezifundweni. Uhlakaniphe okomvundla. Uphikisana labadala ngezindaba zabathakathi yena esala esithi kakulanto enjalo ngoba lokho yikho akutshelwa nguyise. Uthi efika edolobheni aphikisane lomdala othengisa umuthi wenhlanhla lenotho ngoba esithi kungani yena enganothanga ngakho kutsho ukuthi umuthi wakhe kawusebenzi.

ULunguza uthi angafika egwalweni lwesithupha abe esesiya eKilnerton, eZansi Afrika lapha aqhuba khona izifundo zakhe. Ngesikhathi elapha ukhonjwa yintombi yakoMkwena, uElizabeth okuthi ngokuqeda kwakhe ukufunda acine etshade layo.

Ekuqedeni kwakhe izifundo uyaphindela kibo eRhodesia lapha afika abengumbalisi khona. Ngemva kwesikhathi esifitshane uphiwa izikhundla eziphezulu. Ucina esethe the imuli yakhe wayafunda eMelika lapha afika agqibe khona iM.A.

Konke ukuphumelela kwakhe kanye lokwabazali bakhe kulethwa yikusebenza nzima lokuzinikela. Akulamuthi osetshenziswayo.

### **Abalingiswa abaqakathekileyo**

Abalingiswa abamqoka lapha nguLunguza, uyise uMdelwa lonina uMaNdlovu.

**ULunguza:** Impilo kaLunguza kulolugwalo ikhanya iyimpilo kamlobi. Singatsho-ke ukuthi kuLunguza umlobi ubhala ngaye ngokwakhe etshengisa ukukhula kwakhe.

Okukhanyela umfundi wogwalo yikuhlakanipha kukaLunguza esikuzwa ngabanye abalingiswa. Kanti njalo uthi ehlakaniphe enjalo aphinde abe nguye omncinyane kubo bonke esikolo lapha afunda khona. Kusuka kukhanye engathi umlobi umlingiswa lo umakhela kumfanekiso kamvundla kuzinganekwane okuthi loba kukuncinyane kulezinye inyamazana kube lamaqhinga edlula zonke inyamazana ezinkulu.

Ngenxa yokuthi uLunguza uzalwa emulini esidele impilo yesintu kakholwa konke okuphathelele lesintu okugoqela imithi yesintu lobuthathakathi. Uthi

ngelinye ilanga esedlula koBulawayo ahleke inyanga ngoba ithi ithengisa umuthi wokunotha kanti yona iyahlupheka. Kusuka kube sobala ukuthi umlobi usebenzisa umlingiswa lo ukweyisa zonke izinto zesintu. Ngakho ukuphumelela kwakhe kuqinisa ukuthi impilo yesintu konke lamasiko akhona yizinto ezingelamsebenzi okumele zilahlwe.

Umlingiswa lo usuka abe ngumlingiswa oyisicaba ngendlela akhangela ngayo inhlalo yesintu leyesikhiwa. Uyehluleka ukubona ukuthi kukhona okunye okuhle empilweni lenkolweni yesintu lokuthi kayisikho konke okuhle empilweni yesikhiwa. Ukuba yisicaba lokhu kuqiniswa layibizo aliphiweyo elitsho ukuhamba ukhangela kuzo zonke izindawo ungeqiwa lutho. Impilo yakhe esafunda igcwele lokho.

UMdelwa, uyise kaLungiza yiso isisekelo sikaLunguza sokulahla konke okwesintu ngoba esithi yizinto ezibuyisela emuva ezidala lengxabano. Lokhu kubonakala ngendlela alahlisa ngayo abantu bakibo izindlela zabo zokulima engadingi lokuthi ake azwisise ukuthi kungani belandela lezo ndlela. Lokhu kuqinisa umbono mayelana lemfundo eyayitholakala ngaphansi kombuso wabamhlophe eyayigcizelela ukuthi konke okwabamnyama yibubaba akumelanga kuke kukhulunywe ngakho.

Ukwehluleka kukaMdelwa ukwenza abantu bakibo bemukele izindlela ezintsha zokulima umlobi kakwenzi kukhanye kuyikwehluleka kukaMdelwa kodwa umlandu uwupha izithutha zabantu abangaboni impucuko. Usuka akufananise lokukaYesu owehluleka ukwemukelwa ngabakibo kodwa wemukelwa ngabezizwe. Ngakho umlobi ufuna ukuthi uMdelwa abonakale njengendoda ehlakaniphileyo. Laye-ke uyisicaba njengomntanakhe.

UMaNdlovu unina kaLunguza uvezwe engumuntu esingathi usemahlukana ndlela. Kwelinye icele umkakhe usemenze wakholwa ukuthi ubuthakathi yinto engekho kodwa uma kungenzakala isiga lapha ekhaya ingqondo yakhe kakulula ukuthi isuke ekuthini ngabathakathi abenze lokho loba umkakhe ecina enguye olombono onqobayo.

## Indikimba yogwalo

Indikimba emqoka yikuphikisana kwenkolo yesintu leyesiKrestu, inhlalo yesintu lenhlalo yesikhiwa. Abantu beSilonkwe bakholwa emadlozini kanye lokuthi ubuthakathi bukhona bungenza ukuthi umuntu angene ebunzimeni awelwe ngamashwa. Lokhu kuphikisana lalokho osekufundwe nguMdelwa. Umlobi umbono kaMdelwa uwusekela ngokutshengisa ukungathembeki kwezinyanga zesintu. Ukwehluleka kukaSikwarakwara kanye lomsebenzi wakhe kuqinisa ukuthi konke lokhu yizinto zokwethusela ezivele zingekho. Ngakho ugwalo luzama ukugxilisa engqondweni zabantu abamnyama abangafundanga kanye labanye abafundileyo, ngesehlakalo sababalisi besikolo abavezwe besethuswa yikufica kuphoswe imithi esikolo, ukuthi ubuthakathi yinto engekho njalo engeke yalimaza

umuntu. Ngakho imfundo lenkolo yesiKrestu yikho okuqakathekiswa njalo okumele kwemukelwe ngabantu balapha. Lokhu yikho umlobi athi kuzaletha ingqubelaphambili esigabeni sakibo.

### **Ukwethulwa komphakathi wamaNdebele**

Umlobi wogwalo lolu uveza umphakathi wamaNdebele ungumphakathi osebunyameni ngenxa yokuthi kawukatholi imfundo yabamhlophe. Ubona ukusweleka kwemfundo yabamhlophe kusenxa abantu bahlale bezondana ngenxa yokuthi bakhumbula ukuthi inhlupho abalazo zilethwa ngabantu ababazondayo.

Ubaveza njalo bekhathazwa yimikhuhlane layindlala ngoba basuka bathembe izinto ezingayisizo ezingabapha inotho. Yikho nje bedinga imithi abakhumbula ukuthi izakwenza ukuthi batshaye inala kanti umuthi wenala yikuthela umquba emasimini.

Indlela umlobi lo akhangela ngayo abantu abansundu iqinisa umbono othi imfundo eyayiphiwa abansundu ngaphansi kombuso wabamhlophe yayibenza ukuthi bakhangelele phansi konke okwakibo. Yikho nje umlobi engaboni ngitsho into eyodwa enhle enhlalweni yabantu beSilonkwe, inkolo yabo ibalethela ukwesaba lenzondano. Okusuka kumangalise abantu abalombono onje yikuthi kabazibuzi ukuthi kanti abansundu babengaphili na abamhlophe bengakafiki kuleli.

### **IRhodesia Literature Bureau yaba lempumela bani ekulotshweni kwalolugwalo**

Ugwalo lwalotshwa ngaphansi kweziqondiso zalolugatsha. Lona-ke lwaluqondiswe kubafundi abasebangeni lakuqala ezifundweni zesekhondali yikho nje luludanyazana, lulamakhasi angu 118. Njalo lendaba yalo ngekhuthaza ukuthi abantwana bathakazelele ukufunda bathole imfundo ephezulu njengoLunguza.

Lugxila ekukhuthazeni ukuthi abantu bathakazelele imfundo yabamhlophe kanye lenkolo yesiKrestu okuyikho okwakufunwa lugatsha lolu. Indaba yogwalo ibekwe yaba sobala okokuthi abafundi abakulelibanga akubaphici okujongwe ngumlobi.

### **Isiphetho**

Ugwalo lolu lulendikimba enhle, ekhuthaza ukuthi abantu bathakazelele imfundo le eyeza labamhlophe ngoba ilakho okunengi okungaphathisa isizwe okufana lolwazi mayelana lemikhuhlane eyayisehlula imithi yabansundu. Kodwa kuyadanisa ngoba umlobi usuka angabe esabona ukuthi kukhona okunengi kakhulu okuhle empilweni lenhlalweni yabansundu okumele kugcinwe. Ngokukhuthaza ukuthi abansundu balahle konke okwakibo umlobi ukhuthaza ukuthi abantu baswele isisekelo sempilo yakibo okuyikho osekubangele ukudilika kokuziphatha kwabansundu.



### **Imbali yabahluzi**

U-Uratile J. Musendame uzalwe mhlaka 21 kuNhlolanga ngomnyaka ka1977 ezalelwa kweZambia. Wafunda ezikolo ezithi, Woodville primary, eManama, eLoreto leNorthlea ekoBulawayo. Kwathi ngomnyaka ka1997 waqalisa izifundo zeB.A., eYunivesithi yeZimbabwe. Ekulobeni kwakhe umsebenzi lo ubesemnyakeni wokucina.

UNolwazi Sibanda uzalwe mhlaka 16 kuMpandula ngomnyaka ka1976 ezalelwa koBulawayo. Wafunda ezikolo ezithi; St Bernard's primary, koBulawayo, eMinda ekoMaphisa leZezani eseBeitbridge. Kwathi ngomnyaka ka1997 waqalisa izifundo zeB.A., eYunivesithi yeZimbabwe. Ekulobeni kwakhe umsebenzi lo ubesemnyakeni wokucina.

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## *Umuzi Kawakhiwa Kanye*

*Lwalotshwa nguP.M.Khumalo*

*Lwahluzwa nguNothando Moyo loSisasenkosi Maphosa*

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### **Imbali yogwalo**

Ugwalo lolu lwadindwa ngabeLongman abeRhodesia ngo1970, bephathisana labe Rhodesia Literature Bureau.

### **Imbali kamlobi**

UPhelios Mtshane Khumalo wazalelwa eNtabazinduna, eduze lakoBulawyo, ngeminyaka yabo1920. Uyisemkhulu nguMtshane Khumalo, owayeyinduna yebutho leMbizo. Uyise nguNqagwane Khumalo. Abazali bakaPhelios bangamakholwa ebandla leFree Presbetyrian Church of Scotland. Laye ulikholwa okungabe yikho okwenza ukuthi ugwalo lwakhe lukhanye lusekela kakhulu inkolo yesiKrestu kanye lenhlalo yesilungu. Lolu yilo lodwa ugwalo lwakhe.

Imfundo yakhe yebanga laphansi wayenzela kibo eNtabazinduna. Kwathi ngo1941 kusiyafika u1952 waya eGoromonzi lapha enza izifundo zeseKhondali. Wafundela ububalisi. Wathi eqeda lapho wayakwenza iB.A. eYunivesithi yakwaZulu. Wathi esuka lapho wafundisa esikolo seThekwane. Wasuka eThekwane wayakhokhela isikolo seDavid Livingstone lapha aze asuka khona esesiyaphumula.

### **Indaba yogwalo ngamafitshane**

Loba umlobi engacacisanga ukuthi indaba yakhe yenzakala ngaphi kodwa kusobala ukuthi yindawo eseduze lakoBulawayo. Lokhu kubonakala ngokuthi abantu bagada ibhasi nsuku zonke besiya koBulawayo baphinde baphenduke mhlalokho. Kukhanya-ke angathi uloba ngomango wakibo.

Indaba yogwalo isungula ngoMthenjwa osengumfelwa njalo esegcinwe yindodana yakhe eyazalwa yaba yiyo yodwa, uNsimbi. Ngesikhathi indaba iqalisa uNsimbi kakho ekhaya lapha kodwa uyasebenza edolobheni njengawo wonke amadoda esikhathi sakhe. Lapha ekhaya uMthenjwa uhlala lomalokazana wakhe uMaHlongwane lomntanontanakhe uSifiso onguye yedwa umntakaNsimbi. UMaHlongwane lo uphethe uyisezala ngesandla esilukhuni. Kamhloniphi. Useze wafundisa umntanakhe ukungananzi uyisemkhulu okuthi loba emupha ukudla

aphongufika atshitshilize nje engambikeli lokuthi usemlethele ukudla loba emfica elele.

Kuthi ekubuyeni kukaNsimbi ekhaya uMthenjwa amtshele umntanakhe ngesiphatho esilukhuni sikamalokazana okusuka kudale ingxabano lapha ekhaya. Kuthi kuxatshanwa kunjalo uMaHlongwane asukele uMthenjwa ngenhlanekela ixhegu liyewela khatshana le. Lokhu kusuka kube yindaba emangalwa enduneni. Icala lidle uHlongwane uyise kaMaHlongwane. Uhlawuliswa inkomo ezimbili kuphinde kuthiwe uMaHlongwane kabuye kibo ayelaywa kutsha. Ngemva kwenyanga ezine uyaphenduka esengomutsha kodwa esemenzela umusa ngokudlulisileyo okwacina kudaka lowo okwenzelwayo.

Kwathi ngemva kwesikhathi uMthenjwa wahlatshwa ngumkhuhlane. Wathi ebona umkhuhlane uqina wacela umntanakhe ukuthi ayemdingela inyanga eyayidumile okwakuthiwa nguSigxingana. USigxingana uthembisa ukuthi uzasila kodwa kwehlule uMthenjwa acine efile.

Ngemva kokubhubha kukayise uNsimbi uqalisa ukuhlala phansi ekhaya. Uyise wamtshiyela inkomo ezinengi. UNsimbi ucina ethengisa inkomo lezo etshiya ezilutshwane ethatha imali leyo evula isitolo. Abantu abadala abommango wakibo bayasisola isenzo sikaNsimbi esokuthengisa inkomo evula isitolo ngoba bona bathi inotho yomuntu yinkomo. Kodwa uNsimbi uthi inkomo kayisancedi ngalesi sikhathi ngoba amadlelo asemalutshwane njalo kungasweleka izulu inkomo zonke zingafa asale engaselalutho. Uthi ingcono imali.

Isitolo sikaNsimbi siyaphumelela kühle sibili kodwa isitolo sikaMangilazi esikhonapho eduze sicina sivalwa ngoba umnikazi engasatholi lutho. Abathengi bonke sebesiyathenga koNsimbi.

USifiso uthi eseqede ukufunda ezikolo zakibo abazali bakhe bancediswe ngumvangeli ukuthi bamdingele indawo eZansi Afrika esikolo okuthiwa yiThayika. Uthi ekubuyeni kwakhe esevela esikolo abuye esekhuluma isiZulu esezigqaja kakhulu. Uyancedisa uyise esitolo kodwa akhulumise abathengi kubi okucina sekusenza ukuthi abantu badonde ukuzathenga esitolo sikaNsimbi. Ucina esusiwe esitolo.

Ukuziphatha kukaSifiso lakho kuletha insolo ebazalini bakhe. Ngelinye ilanga kwafika incwadi okwathi isivulwa kwakhanya ukuthi ivela ejaheni, uJ. Gagasa. Lokhu kwazondisa uyise kaSifiso kanye lonina ngoba bubili babo bavumelana ukuthi uSifiso angeke axotshe mpala mbili, isikolo lamajaha. Bona abazali bakaSifiso babengakwazi ukubala ngakho incwadi le bayibalelwa ngumvangeli. USifiso watshaywa kabuhlungu wahle wacina lokhu.

Ukuze abantu bahugeke esitolo sikaNsimbi njalo kwabizwa inyanga uSigxingana ukuthi azechela. Ngemva kokuchela uSigxingana utshela uNsimbi ukuthi ehlise intengo yempahla zesitolo. Ngemva kwalokho abantu bagcwala esitolo sakoNsimbi njalo. UNsimbi waqala ukuba lemali enengi.

Ngenxa yokuphumelela lokhu uNsimbi uqalisa ukuba lomcabango wokuthi athathe omunye umfazi. Lokhu kukhwezelwa nguNtombenhle umntakaNsizi.

UNsimbi ngokufuna ukuthi ake athole ithuba lokubona uNtombenhle utshela uMaHlongwane ukuthi inyanga yathi esitolo kungathengisi umuntu ongumfazi. UMaHlongwane kuyamzondisa lokhu. Kuthi ngelinye ilanga uMaHlongwane esiya emfuleni ezwe unakaNtombenhle exoxela umngane wakhe ukuthi uNsimbi usethembise ukuthatha umntanakhe. Lokhu kucaphula uMaHlongwane ocina emukile.

UNsimbi uke ahlale eyedwa kodwa ngemva kwesikhathi amlandele umkakhe ayembuyisa. Bathi bephenduka bathole esitolo kuntshontshiwe. Kucina kuvelile ukuthi isela nguSigxingana. Ucina ebotshiwe uSigxingana. UNsimbi uyaqhubeka ephumelela baze bacine bethenge ibhasi abayithi nguGeza Sihambe Bus Service. Kodwa ngemva kwezinyanga ezithile uMaHlongwane ulunywa yinyoka afe.

Kuthi sekwedlule umnyaka uMaHlongwane efile uNsimbi athathe uNtombenhle umntakaNsizi. USifiso uthi lapha esizwa ukuthi uyise usethe the koNsizi ale ukubuya ekhaya kibo. Izikolo zithi zingavalwa aqonde komalumakhe koHlongwane.

Umuzi wabo loNtombenhle kawulethi njabulo ngoba uNtombenhle ulitshapha kanti njalo lemizimba yabo iyesabana. UNsimbi ucina evakatshela komalumakhe kaSifiso lapha acina ehugwe ngumlamu wakhe uNhlanhla. Uthi ngokukhonjwa nguNhlanhla abe esehlala etshitsha indlela yakoHlongwane. Lokhu kwenza ukuthi uNtombenhle laye aze azidingele engxenywe. Ngakho kuthi ngelinye ilanga uNsimbi evela khangela ibhasi yakhe eyayifile afice uNtombenhle elenye indoda endlini. Uthi lapho esesizwa uNsimbi esengena acine efihle indoda leyo kuwadi lobhu yokulengisa impahla. Icala licina lisenduneni kube sekuvela ukuthi uNsizi uvele sewadla imali yomuntu lowo obanjwe loNtombenhle. Uyahlawuliswa kodwa kuhle kube yikuphela komtshado kaNsambi loNtombenhle.

Ngemva kokwaliwa kukaNtombenhle uSifiso uyaphenduka ekhaya ancedise uyise kumalungiselelo okuthatha uNhlanhla. UNsimbi uthatha uNhlanhla ngomtshado wesonto kube kuhle impela. Bathola abantwana ababili, umfana abamuthi nguNjabulo lentombazana. Kodwa ekukhulisweni kukaNjabulo kuba lokuphikisana okukhulu phakathi kukaNhlanhla loNsambi okwenza ukuthi uNjabulo acine engakhuliswanga kuhle. Unina kafuni ukuthi umntanakhe akhuzwe ngakho ukhula etotozwa kakhulu ephonguvunyelwa esenza ingqe yini ayithandayo. Uma abazali bakhe bekhuluma uyangenela aphenyule laye. Lokhu kwenza ukuthi lalapha esengena esikolo ehluleke ukulalela ababalisi ehluleke lokufunda aze acine etshiya engakafundi okuyangaphi.

Ngemva kokutshiya kwakhe isikolo unina uthi kuhle asebenze ebhasini yangakibo loba uyise esala kodwa ucina engena esiba ngumkhokheli. Esengumkhokheli ukhahlameza abagadi ngendlela embi kakhulu acine esekhahlameza lomtshayeli webhasi.

Ucina evumelana lonina ukuthi afundele ukutshayela kodwa athi engaqedisisi ukutshayela njalo lemithetho yokuhamba emgwaqweni engayazi ayithathe ibhasi

ayengena koBulawayo kodwa acine enze ingozi. Wabotshwa wayavalelwa. Uyise wacina esiyahlawula kodwa ukubotshwa kwakhe kwamethusa ngakho waqalisa ukuzisola. Wacina evumile ukuthi ayefundela ukutshayela. Wahlolwa ngamapholisa. Waphumelela.

Esekwazi ukutshayela uyise uyamupha ibhasi. Uyasebenza kuhle aphumelele. UNjabulo uthatha umfazi. Kodwa umfazi amthathayo ulisela elicina libanjwa lintshontsha inkukhu zabazali bakaNjabulo. Kuvela ukuthi wadluliswa esesemncinyane. Ubuyiselwa kibo bayemlungisa. Ngemva kwalokho ucina eziphatha kuhle bamthathe bahlale laye bacine sebeyimuli ejabulayo. Udadewabo kaNjabulo laye wenda kuhle.

Kuthi ngelinye ilanga kufike umuntu wezizweni koNsimbi esithi uthengisa igolide. UNsimbi uqala enze engathi uyalifuna igolide kanti wenzela ukumbophisa kuhle. Uthi ephuma ejele adale iqhinga lokwethusela uNsimbi esenza ubuthakathi. Imuli kaNsimbi iyazama ukumcebisa ukuthi adinge inyanga kodwa uNsimbi uyala. Imuli icina ibaleka ekhaya isiyahlala lezihlobo uNsimbi asale eyedwa. UNsimbi ucina embambile umuntu wezizweni lo. Umhambisa emapholiseni lapha acina egwetshwe khona njalo kuthiwe ngemva kokupika kwakhe uzabuyiselwa kibo.

Ngalesi sikhathi uNsimbi wayesegugile. Wahlatshwa ngumkhuhlane wacina ebhubhile. Impahla yakhe wayitshiyela abantwabakhe njalo uNjabulo wayaba kuhle sibili. Ngemva kwesikhathi uNhlanhla wendela kwenye indoda uSichaka kodwa wahlala khona inyanga ezine kuphela. Watshiya indoda le ngoba esithi ingumyanga kakhulu. Usuka abuye ebantwaneni bakhe lapha azihlalela kuhle khona, ethandana lomalokazana wakhe. Uze azifele elokhu ehlezi kuhle labo njalo ubatshiya bezihlalele kuhle abantwabakhe.

## **Abalingiswa abaqathekileyo**

UNsimbi nguye umlingiswa wogwalo oqathekileyo okuvezwe ngaye indikimba yogwalo. Impilo yakhe isifundisa okunengi mayelana lenhlupho abantu abahlangana lazo empilweni yabo ekuthatheni kwabo. Umlobi ukhanya esebenzise ibizo leli ukuveza ngalo isimilo sikamlingiswa lo. Insimbi yinto eqinileyo engagobeki lula ngakho uthi ukuqina kwesimilo sikaNsimbi kufana layo insimbi ngokwayo.

Uyindoda ezimisele ukusebenza nzima iselela abantwabayo ngoba enanzelela ukuthi akunkwali yaphandela enye. Ngumlingiswa okhulayo empilweni yakhe ngokwenelisa ukufunda ngempambaniso ayabe eyenzile esenzela ukuthi engaweli egodini linye njalo. Lokhu kubonakala ngokunanzelela kwakhe ngesenzo sikaSigxingana aphinde njalo ale ukuqilwa ngumuntu wezizweni owacina emethusela ngemithi engelamsebenzi.

UMaHlongwane wakuqala ngumlingiswa ongakhuliyo ngezenzo zakhe. Uqalisa engumalokazana olochuku kuyisezala njalo engahloniphi lomkakhe. Kuthi ngemva kokulaywa kutsha akhanye esengathi useguqukile kodwa kukhanye ukuthi kaguqukanga ndawo ngoba konke akwenzayo ngokokukhawulisa kuphela.

Ulokhu engelalo uthando kuyisezala lakumkakhe. Ungumfazi olombono omfitshane owehluleka ukunanzelela ukuthi yikuphi okulungele ikusasa yomuzi wakhe kanye lekusasa yabantwabakhe. Ukwenza kwakhe kuyafana lokomntwanomnewabo osala esendela kuNsimbi ngemva kokufa kukayisekazi. Izimilo zabo ziyafana.

UNtombenhle uvezwe elinina elifuna inotho kuphela kodwa engafuni ukuyisebenzela. Uzisondeza kuNsimbi ngoba ebona kulesitolo nje qha. Yena ngokwakhe ulitshapha lokucina njalo ulivila. Kalazo impawu zenina elingakha umuzi uvuthwe. Kodwa kungathi umlobi uthi konke lokhu ayikho khona uNtombenhle ukuthatha ebazalini bakhe.

## **Indikimba zogwalo**

### ***Umendo lobunzima bawo***

Indikimba le yiyona ekhanya iqukethwe yindaba yalolugwalo. Indikimba le isuka isiveze kakuhle isihloko sogwalo ngokuthi emendweni kuhlangukha lenhlupho kodwa kakumelanga lezo nhlupho zidilize umendo. Kufanele ukuthi ubunzima bungavela kudingwe izindlela zokulungisa. UNsimbi uyaxabana lomkakhe kodwa kavumeli ukuthi umuzi uchitheke. Kuyakhulunywa kulunge, umuzi uqhubekele phambili. UNjabulo laye esethethe uhlangana lenhlupho ezinengi kodwa uyise uyameluleka ukuthi inhlupho lezo akumelanga zidilize umuzi wakhe ngakho laye, njengoyise uyazilungisa umuzi uqine njalo.

Umlobi uphinda aqinise umbono othi induku ayakhi muzi. Ukulwa kukaNaka Sifiso loNsimbi kuphosa kuchithe umuzi, kodwa ngasemuva uNsimbi uyafunda ukuthi yonke impambaniso kumele ilungiswe ngomlomo. Yikho lamhlana uNsimbi efica uNtombenhle elenye indoda kazange atshaye muntu kodwa wasa indaba enduneni yalungiswa. Kwathi lalapha umalokazana wakhe esentshontshile wakhuya indodana yakhe ukuthi ingamtsheyi kodwa indaba ilungiswe ngokukhulumisana.

### ***Akunkwali yaphandela enye***

Ukuphumelela kukaNsimbi kutshengisa ukuthi kuyadingeka ukuthi omunye lomunye azisebenzele ukuze aphumelele. Umbono lo uphinda uqiniseke yikwenza kukaNjabulo osuka abone engathi inotho kayise isingeyakhe azaphonguzidlela yona engayisebenzelanga. Uyise uyakwala lokho. Ekumpheni kwakhe ibhasi umupha isifundo sokuthi uma engayekela ukusebenza ngamandla ibhasi leyo imlethele inotho zindaba zakhe. Ngemva kokunanzelela lokhu uNjabulo usebenza gadalala laye acine epumelela.

### ***Ukuguquka kwenotho***

Ugwalo lolu lukhanya luxile ekuguqukeni kwezikhathi. UNsimbi ubatshazwa ukuthi unothile hatshi ngesibaya esikhulu kodwa ngokuba lesitolo kanye lebhasi.

Ukuthengisa kwakhe inkomo azitshiyelwa nguyise evula isitolo kutshengisa ukuhlakanipha kukaNsimbi ngoba enanzelela ukuncipha kwamadlelo ngenxa yokwanda kwemizi.

Indikimba le ilodúbo ngoba ngasonalesi isikhathi uNsimbi esithi inkomo akuseyiyo inotho eqakathekileyo abelungu bamapulazi inotho yabo ilokhu igxila kuzo inkomo. Ngakho kusuka kube engathi umlobi uvala abantu amehlo ngokuthi bangakhangele inkomo njengento engabanothisa kanti abelungu bona bakhangele yona.

UNsimbi uvezwa ephumelela ngesitolo into angayaziyo ukuthi iphathwa njani kanti njalo kafundanga okuzakwenza akwazi ukuthi amabhuku emali agcinwa njani. Kakuveli egwalweni ukuthi ulwazi lokuphatha isitolo uluthatha ngaphi. Yona ibhasi iphumelela njani? Ngakho indikimba le eyokuguquka kwenotho yindikimba esekela umbuso wabamhlophe owocindezelo ngoba umlobi esithi umuntu onsundu engafuyi inkomo ezinengi ngoba phela lokhu yikho okwakuvele sekutshiwo nguhulumende waleso sikhathi. Inkomo ezinengi zizakwenza ukuthi abantu abansundu bananzelele ukuthi bona baminyanisiwe kanti abamhlophe balezindawo ezinengi emapulazini lapha abafuya santando khona. Ngakho ngokwenza abaqhuba izitolo lamabhasi baphumelele njalo kungela mithetho kahulumende eyenza imisebenzi yabo ibenzima umlobi uzama ukuvika ingxabano engabakhona phakathi kwabansundu lohulumende waleso sikhathi. Abansundu ababexotshana lenotho babengeke babebangaki abayitholayo. Lolu lugwalo olukhuthaza ukuthi inotho iqhubeke isezandleni zabamhlophe labansundu abalutshwane kakhulu. Le kasindikimba ephathisayo ekupheni abansundu amandla.

## **Ukwethulwa komphakathi wamaNdebele**

AmaNdebele avezwe engabantu abalenkolo yabo lamasiko abo abakhanya bewaqakisa sibili. Lokhu kubonakala ngendlela induna uSilosengubo ethetha ngayo amacala. Umphakathi wakhe ugcizelela ukuhlonitshwa kwamasiko esiNdebele. Lowo ophambuka kuwo kumele ajeziswe njengalokho esikubona kusenziwa kunakaSifiso. Kodwa inhlobo le isifuna ukuphazanyiswa yikungena kwenhlalo yesilungu eyenza ukuthi abanye abantu bengazabe besazi lapha abemi khona. Umphakathi ukhanya usola indlela uNsimbi athatha ngayo ngoba waziyele yedwa koHlongwane kulokuthi athume umkhongi njengomkhuba owaziwayo.

Inkolo yamaNdebele isemadlozini njalo bathemba ukuthi izinyanga ziyabaphathisa ekuvikeleni imikhuhlane. Lokhu kuvela kuhle lapha uMthenjwa ethuma umntanake ukuthi ambizele inyanga uSigxingana lapha esehlathwe ngumkhuhlane. Leminye imizi layo izezwa isiya ezinyangeni nxa izinto sezimi kubi. Kodwa umlobi yena ukhanya ekusola konke lokhu ngoba esenza ukuthi inyanga yonaleyo ethenjwe ngabantu ikhanye ilisela njalo ilobuqili. Yena-ke ukhanya esithi izinyanga zesintu zilobuqili ngakho kumele abantu batshiyane lazo uma befuna ingqubelaphambili.

AmaNdebele ngabantu abaqakathekisa inkomo empilweni yabo. Lokhu kuyavela enkulumeni zezakhamizi ezibona uNsimbi ethengisa inkomo azitshiyelwa nguyise esevula isitolo. Ziyakusola lokhu. Zithi uNsimbi uzahlupheka ngokwenza lokhu. Kodwa kakubi njalo. UNsimbi uyaphumelela ngenotho entsha le. Kusuka kube sobala-ke ukuthi indlela umlobi aveze ngayo inhlalo yamaNdebele ijonge ukuthi ivezele amaNdebele ukuthi khathesi sekufanele aguquke kule inhlalo alandele indlela entsha eze labamhlophe.

Ukwethula inhlalo yamaNdebele ngale indlela kuveza umlobi lo engumuntu olomqondo owaphathwa kubi yimfundo yabacindezeli. Imfundo le yamenza wabona yonke into yabansundu kuyinto yebunyameni okumele ilahlwe. Kakulalutho oluhle alubona lusenziwa zinyanga zesintu. Uzibona zingazi lutho, zingamaqili ajonge ukwemuka abantu inotho yabo kuphela. Kakulanyanga yesintu ayibona iluncedo kumphakathi wakibo. Usuka abone njalo ubuyanga obusebantwini abamnyama bubangwa yibo ngokwabo ngokwala bebambelele endleleni ezingasasebenzi. Ukufuya inkomo uthi kakuseyiyo into engapha umuntu onsundu inotho ayifunayo. Konke lokhu kubangwa yimfundo ayitholayo engavulanga ingqondo yakhe ukuze ibone ukuthi ubuyanga babantu abansundu busukela ekwemukweni umhlabathi wabo oyiyona notho yabo.

### **IRhodesia Literature Bureau yaba lempumela bani ekulotshweni kwalolugwalo**

Ugwalo lolu luyazisuthisa zonke indingeko zogatsha lolu. Ababusi abamhlophe bavezwe bengabantu abalungileyo, abalozwelo njalo abafisa ukuthi kube lokuthula elizweni. Ukuphathwa kwezikhundla eziphezulu ngabamhlophe kakuhluphi muntu kodwa kuyaphathisa ekuletheni ukuthula elizweni. Lokhu kucaca kakhulu ngesenzo sikaNsimbi sokubophisa umuntu wezizweni owayefuna ukuthengisela uNsimbi igolide ayelebile. UNsimbi lokhu ukwenza engathikazi njalo ebona kuyinto efaneleyo ukuthi ayenze. Umlobi laye ukhanya evumelana lalokhu okwenziwa nguNsimbi.

Kusobala-ke ukuthi ugatsha lolu luphathise ekulotshweni kwezingwalo ezithuthukisa umbuso wabamhlophe, ezingakhuthazi ingxabano phakathi kwabamhlophe labansundu loba kukhanya ukuthi izinto okumele zibaxabanise zinengi.

Inkolo yesiKrestu ivezwe iyinkolo eletha ingqubelaphambili ebantwini. UNsimbi uthi eselikhulwa izinto zimhambele kuhle sibili. Kanti njalo inkolo le kayidilizi inhlalo yabantu, ngokuveza kogwalo, ibenza baphume emnyameni baye ekukhanyeni.

### **Isiphetho**

Sithanda ukuphetha isichwayisiso lesi ngokugcizelela ukuthi ugwalo lukaKhumalo lolu lupha izeluleko eziphathisa abafundi bogwalo mayelana lempilo yemuli.



Impilo phakathi kwendoda lomfazi bakhile igcwele ubuhle lobunzima kodwa ubunzima kabumelanga ukuthi bungavela budilize umuzi. Yonke into kumele ithi ingonakala idingelwe izindlela zokuyilungisa. Lesi yisifundo esiqakathekileyo esingaphathisa uzulu wonke, yikho nje isihloko sogwalo sisithi "Umuzi kawakhiwa kanye" ngoba zinengi izinto ezihlezi zifuna ukuwudiliza ngakho umuntu kumele ahlale ezilungisele ukuwakha kanengi.

Ugwalo luyaphathisa njalo ekukhulisweni kwabantwana. Ugwalo lukuveza obala ukuthi umntwana kakumelanga atotozwe ekukhuleni kwakhe ngoba kungamenza ehluleke ukuziphatha kanye lokuziphandela kwelakusasa. Lokhu kuvezwe obala ekukhulisweni kukaSifiso loNjabulo ababetotozwa ngonina baphosa behluleka ukufunda. Lugcizelela njalo ukuthi abantwana bakhuliswa kuhle uma abazali bobabili bevumelana ekukhuzweni kwabo kuthi lanxa kukhona lapha abangavumelani khona bengakwenzi umntwana ebona kumbe esizwa.

Ugwalo lolu silubona lusilela ekuphathiseni abansundu ukuze bananzelele ukuthi ubuyanga babo bulethwe yini. Ngenxa yalokho-ke umlobi kasadinganga izindlela eziyizo ezingamelana lenhlupho lezi. Kukhanya engathi ukhuthaza uzulu ukuthi inotho yakhe ayeyamise emalini kodwa engabuvezi ubunzima abansundu abahlangana labo ekudingeni leyo mali. Kakukhanyi kuhle ukuthi okuletha ukuphumelela kukaNsimbi lomntanakhe uNjabulo ngokuqhuba ibhasi kuyini. Umsebenzi webhasi uvezwa ungumsebenzi ongadingi lwazi ngaphandle kokusebenza nzima nje qha.

Ukubhala okunje kwenza abansundu bazibone kuyibo bona ngokwabo abazilethele ubuyanga. Indlela ababuswa ngayo ivele kayingeniswa kunhlupho ababhekane lazo. Lokhu kwenza abantu abansundu baxotshane lezinto ezingeke zabanceda ukuthi baphatheke kuhle kwezenotho. Ngakho lolu lugwalo olungalethi inkululeko yabansundu kodwa olugxilisa umbuso wabamhlophe.

## **Imbali yabahluzi**

**UNothando Moyo** uzelwe ngomnyaka ka1977 eLower Gwelo eMidlands. Imfundo yaphansi wayenzela esikolo seSikombingo S.D.A. khonale eLower Gwelo. Imfundo yesekhondali wayenzela eMaboleni, eLower Gwelo leChaplin eseGweru. Ngomnyaka ka1997 waqalisa izifundo zeB.A. eYunivesithi yeZimbabwe. Ekulobeni kwakhe umsebenzi lo ubesemnyakeni wokucina.

**USisasenkosi Maphosa** uzelwe ngomnyaka ka1977 esigabeni seMatopo eduze lakoBulawayo. Imfundo yaphansi wayenzela eNzwananzi koBulawayo. Imfundo yesekhondali wayenzela eJohn Tallach eseduze lakoBulawayo leLower Gwelo High school. Kwathi ngomnyaka ka1997 waqalisa izifundo zeB.A eYunivesithi yeZimbabwe. Ekulobeni kwakhe umsebenzi lo ubesemnyakeni wokucina.

## *Uthando Luyingozi*

*Lwalotshwa nguNkosana Mphoswa Moyo*

*Lwahluzwa nguThokozani Patience Ncube loHloniphani Ndlovu*

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### **Imbali yogwalo**

Ugwalo lolu lwadindwa ngabeLongman Rhodesia, abeSalisbury, bephathisana labe Rhodesia Literature Bureau ngo1971.

### **Imbali kamlobi**

UNkosana Moyo uzelwe ngo1939, esigabeni seMsiphane esiqintini seShabhani (Zvishavane). Uyise wayengumlimisi kule indawo ngaleso sikhathi. Wafunda esikolo seMsiphane, wasuka wayafunda eMwele, uyise esethenge ipulazi eGwatemba. Wasuka lapha wayafunda eDadaya lapha afundiswa khona ngu Amosi Sibanda, umlobi kaWangikholisa. Wasuka lapha wayafundela ikhosi yokubaza emishini yeInyazura, eduze leMutale. Ngo1959 wafundisa emishini yeMatandani eseMalawi. Kwathi ngemva kokuqeda kwakhe iR.J.C., efunda engekhlanya, ngo1963 wayafundela ukuba ngumbalisi emishini yeMtshabezi waqeda ngo1965. Uthe esuka lapha wayafundisa okwesikhathi esithize. Kungalesi isikhathi lapha abhala ugwalo lwakhe lolu.

Ngemva kokufundisa okwesikhathi lesi wasuka wayasebenza kwabeLiterature Bureau engumhleli wesiNdebele kusukela ngo1975. Wabuyela ekufundiseni njalo ngo1980 ngemva kokugqiba kwakhe iziqu zikaB.A. ayenza leYunivesithi yeZansi Afrika, efunda engekhlanya.

Kusukela ngo1985 wasebenza engumhleli wephephandaba elithiwa uMthunywa. Wabuyela njalo kugatsha lwezemfundo esenguMhloli wezemfundo owesiqinti esebenzela kwelemaNdebeleni.

Kumbali yakhe yokuloba sewathola imiklomelo ethile. Ngo1981 wathola umvuzo wokuloba owakoLongman ngezingwalo zakhe ezithi: *Uthando Luyingozi*, *Ubukhosi Ngamazolo lo Ngakutshela*. Ngo1986 wathola umvuzo wesibili owokuloba owabe Zimbabwe Publishers ngomdlalo wakhe *Omehlomehlo*. Ngaphandle kwalezi izingwalo sewaloba njalo olunye oluthiwa *Emgwaqweni weMathimbeni*. Kanti njalo ulakho okuzingwadlwana kwabancane okuthiwa: *Uvilavoxo*, *Ubuwula Bukajuba*, *Ubabhemi Kasifata*, *Ilitshe likaFudu lo Umlomo Wengulube*.

## Indaba yogwalo ngamafitshane

Indaba yogwalo yenzakala emmangweni wemaNdebeleni endaweni ezithi; esikolo seNdlukula, indawo umlobi azibumbele yona, eThuli, kibo kaPhenduka; edolobheni lakoBulawayo; eMpandeni, lapha okufundela khona uBuyisile ukuba ngumbalisi; eMpoeng, kibo kaLahlekelwe leMatshinge, lapha okwafundisa khona uBuyisile.

Ukuphatheka kwabalingiswa kulezi izindawo ezitshiyeneyo bezama ukuziphilisa kuveza umumo wezinto osukhona ngaphansi kombuso wabamhlophe. Sekufuneka imfundo, ukuthi umuntu asebenze emadolobheni kumbe ezikolo.

Isikhathi okwenzakala ngaso izehlakalo ezikulolugwalo singabekwa eminyakeni yabo 1950 kusiya kubo 1960 nanku phela sibona izikolo zonke ziphethwe ngabamhlophe lemiholo yabantu abasebenza emadolobheni isesephansi kakhulu kodwa benza okunengi ngemadlana leyo. Lemfundo le kayikagxili kakhulu ebantwini.

Indaba iqala esikolo seNdlukula lapha uPhenduka Fuyana ahlangani khona loBuyisile Ngwenya befunda ugwalo lwesine emfundweni ephansi. Basuka bathandane bathembisane ukuthi bazathathana loba besesebancinyane nje.

Ekuqedeni kwabo ugwalo lwesithupha uPhenduka usuka ayesebenza koBulawayo uBuyisile yena ayefundela ukuba ngumbalisi eMpandeni. Baqhubeka bebhalelana loba amankazana engavunyelwa ukwemukela incwadi ezivela emajaheni uPhenduka umbhalela ezenza isihlobo sakhe. Kodwa ngemva kwesikhatshana uPhenduka ukhonjwa yintombi efundela ukuba ngumongikazi eMpilo ethiwa nguLahlekelwe Ntuli, ngakho uhle ale uBuyisile. Uyambhalela incwadi yokumala. UBuyisile kunzima ukuthi akwemukele lokhu.

Ekuqedeni kwakhe ukufunda uBuyisile uthola indawo yokufundisa eMatshinge. Lapha indaba yokwaliwa nguPhenduka imphatha kubi aze azame ukuzibulala kodwa kwehlule. Uzithembisa ukuthi kasoze akhombe elinye ijaha futhi aze abone uPhenduka.

Kuthi uLahlekelwe eseqedile ukufunda lejaha eselitshengise izihlobo zakhe afise ukuthi ngabe uPhenduka uyamthatha kodwa uPhenduka abe esesithi usefuna ukuqala afundele ukuba ngumbalisi anduba athathe uLahlekelwe. Usuka-ke aye eMatopo ayefundela ukuba ngumbalisi. Ngalesi sikhathi uLahlekelwe usesebenza ngakho uhlala ethumela uPhenduka ukudla lemali. Efunda lapha esikolo uPhenduka uba ngumfana ozithobileyo sibili abafundisi abamhlophe baze bathi kuhle balungise ukuthi athi eqeda lapha esikolo ahle athathe enye intombi efunda lapha layo ekhanya izithobile impela, uKhethiwe Mpofu.

Kodwa bubili babo uKhethiwe loPhenduka babevele sebezimisele kwabanye, uKhethiwe waye sewakhutshelwa amalobolo kudala. Kodwa kabathandanga ukudanisa abafundisi ngakho bavuma konke kodwa bathe besuka lapha omunye waziqondela kibo into yabafundisi yaphelela emoyeni.

Ekuqedeni kwakhe uPhenduka wala ukuthi bahle batshade loLahlekelwe ngoba esithi ufuna ukuqala asebenze okwenyanga ezithile ukuze athole imali yamalobolo. Wasuka wathola indawo yokufundisa eMatshinge lapha ahlangana khona loBuyisile owahle wamjumezela uthando lwabo lwavuka futhi. Wasuka-ke esethuma abantu ukuthi bayecela umlilo koNgwenya.

Uthe uLahlekelwe esetshelwe ukuthi usaliwe wazonda waphuphuma. Watshele abazali bakhe labo ababona ukwenza komfana lowo kuyikuphoxa umntanabo. Ngakho bahle badinga inyanga uSikokonono ukuthi ahle amsusele amanje uPhenduka.

Lakanye kwathi uPhenduka esekhaya zivaliwe izikolo wahlatshwa ngumkhuhlane wahle wawela inkanda. Uyise wahle wakubona ukuthi yizinto zokwenziwa lezi ngakho walungisa eyakhe imithi welapha uPhenduka ngokuphindisela lapha okuvele khona iziphoso lezo. Inyanga uSikokonono wahle woma qha esembelweni wesibaya sakhe ekhangela inkomo ezazivele koNtuli zihlawula imithi yokuphosa uPhenduka.

Sekwenziwe konke uPhenduka loBuyisile batshada kwabakuhle kakhulu. Uthe esezithwele uBuyisile wayabelethela esibhedlela seMpilo lapha okwakusebenza khona uLahlekelwe. Kwathi lapha uLahlekelwe esebone uPhenduka lomkakhe wabenzela umusa omkhulu kakhulu bonke bakholwa ukuthi kalabukhwele bokwaliwa kodwa kuthe mhlana kumele uBuyisile aphume esibhedlela wabahlaba ijekiseni ebulalayo bonke bobathathu bavuka befile. Yena uLahlekelwe wabaleka laye wayazibulala watholakala eseqanda kodwa esitsho isizatho sokufa kwakhe lokuthi nguye obulele uPhenduka, umkakhe lomntwana.

### **Abalingiswa abaqakathekileyo**

**UPhenduka Fuyana:** Lo ngumlingiswa omqoka kulolugwalo, ugwalo lonke lugxile kuye lezenzo zakhe ezilesandla ekubumbeni impilo yabanye abalingiswa, uBuyisile loLahlekelwe. Yena-ke ulijaha elibunjwe labalihle njalo libukhali ezifundweni njalo lilesipho semidlalo etshiyeneyo. Ngenxa yokubunjwa kuhle kwakhe lokhu, usuka abe lisoka lezintombi zonke. Emehlweni abaphathi ukhangeleka elempawu zobukhokheli njalo engumfana ozithobileyo impela.

Ubuthakathaka besimilo sakhe busekuthini kalutho ukukholwa yilutho abe esephendula ingqondo yakhe kulokho ayabe ekubone kuqala uma kungasekho emehlweni akhe. Lokhu kukhanya lapha esethe ngokuhlangana loLahlekelwe ahle ale uBuyisile khonokho nje. Kanti mhlana esehlangana loBuyisile eMatshinge uhle ehluleke ukumtshela ukuthi yena sewazimisela kuLahlekelwe.

Singatsho-ke ukuthi ungumlingiswa ongathembekanga ongakwaziyo ukugcina isithembiso. Isiphetho sakhe uyafa njalo abulalise lemiphefumulo engelacala. Lesi yisifundo umlobi angabe esiqondise kwabasakhulayo ejonge ukugcizelela ukuqakatheka kokwenza isithembiso lokusigcina.

Umlobi konke lokhu ukuveze ngokusitshengisa uPhenduka esenza izinto ezitshiyeneyo kanye langokusitshela ngesimilo sakhe. Konke lokhu kwenza ukuthi umfundi ambone ukuthi ungumuntu onjani ngokupheleleyo.

**UBuyisile Ngwenya:** Lo ngumlingiswa okhanya ehlakaniphile ezifundweni zakhe kanye lakwezomdlalo kanti njalo ulempawu zobukhokheli.

Uvezwa engumlingiswa othembekileyo endabeni zothando loba nje ukwenza kwakhe kuphose kwamethula isithunzi ngoba sekukhanya engathi nguye ohambela ijaha phambili lona lingakazibiki. Kodwa lokhu kakugxili ngoba kaphindi akhombe elinye futhi ijaha.

Kodwa umlingiswa lo ulakho ukungakholeki ngoba waliwa nguPhenduka eseselethuba lokukhomba elinye ijaha kodwa awale wonke ngesizatho esingabonakaliyo. Wayekhombe uPhenduka esesemncinyane ngakho sikhangelele ukuthi uma ekhula esibamdala njalo esaliwe nguPhenduka, kumele ananzelele ukuthi konke lokhuyana okweNdlukula kwakuyibuntwana, angithi wayevele engakhonjiswanga nje. Kanti njalo kayikho lemezamo ayenzayo eyokuthi adinge uPhenduka, ucina emphiwe nje yena engenzanga lutho.

**ULahlekelwe Ntuli:** Le yintombi enhle kakhulu, lokhu sikuzwa kuvela komunye wabalingiswa, uPhenduka. Yintombi egcina isithembiso. Lokhu kuvela ngokuthi uthi esekhombe uPhenduka ahle azimisele kuye singaphindi sizwe kuthiwa ulelinye ijaha njalo. Isimilo lesi esihle sigconwa yisenzo sakhe sokuthi uma esaliwe akhethe ukucitsha umphefumulo, lokhu kumenza acine esekhangeleka njengomthakathi.

Umlobi ekwethuleni kwakhe abalingiswa bakhe ukhanya esebenzise amabizo abalingiswa ahambelana lezimilo zabo lokwenzakala empilweni zabo. Sithola ukuthi uPhenduka, uphenduka njengebizo lakhe endabeni zothando kanye lezintweni azifunayo empilweni yakhe. UBuyisile ekucineni ubuyisa uPhenduka kuye njengebizo lakhe acine etshade laye, kanti uLahlekelwe yena uyalahlekelwa lijaha lakhe. Umlobi laye uyakuveza lokhu, lapha uPhenduka esesikolo eMatshinge esethembise ukutshada loBuyisile. Umlobi uthi:

UPhenduka wayesephendukile njengebizo lakhe. Inja yayisidle amahlanzo ayo. UBuyisile wayesesibuyisile isithandwa sakhe, kube kanti uLahlekelwe waye eselahlekelwe njengebizo lakhe laye. (*Uthando Luyingozi*, ikhasi 51)

Lanxa singambuka umlobi ngalobu buciko obenza sizwisise abalingiswa, singazibuza ukuthi kungani izenzo zabo zinjalo, ngoba phela bafuze amabizo abo njalo kwenza ugwalo luzwisiseke kalula kodwa siyananzelela ukuthi ukupha abalingiswa amabizo ahambelana lezenzo zabo kwenza ugwalo lubelula lungabi lesisindo. Lanxa ukuloba okunje kungabe kwakukhuthazwa kudala ngoba kuthiwa abalobi balobela abantwana abasesebancane kwakube ngcono uma kungumlingiswa oyedwa kuphela onjalo hatshi bonke. Ukuloba ngale indlela kakuphi isisindo endabeni yogwalo. Umbono lo ugcizelelwa nguGeorge Kahari othi:

(... the name thus used actually reveals that the author is by no means trying to establish his character as a free and completely individualised social being. Through the name characters are set in the context of a body of human expectations. The role of the character is thus pre-determined and the work suffers from too much explicitness which makes the reader certain of the outcome of the plot. Characters should be allowed freedom of choice to do what they want instead of being doomed to certain kinds of action determined by the omniscient author. (Kahari, ikhasi 287)

Ibizo elisetshenziweyo liveza obala ukuthi umlobi kalasifiso njalo kazami ukudala umlingiswa okhululekileyo, ozimele yedwa. Ngamabizo abo abalingiswa babekwa endabeni ukuze sazi ukuthi bazaqhubeka njani egwalweni, izenzo zabo njalo sazi ukuthi simelele ukuthola isimilo esinjani kumlingiswa lowo. Ngaleyo ndlela-ke okuzakwenziwa ngumlingiswa sekuhle kwaqunywa kudala njalo ugwalo lolo lusuka loniwe yikuthi yonke into isihle yaba segcekeni ngakho kühle kube lula kwenze obalayo ahle azi isiphetho sogwalo lanxa engakaqedi ukulubala. Abalingiswa kumele banikwe ukukhululeka ezenzweni zabo ukuze benze abakufunayo hatshi okufunwa ngumlobi.

Ngakho ngensuku zalamuhla ukusebenzisa amabizo ahambelana lezenzo zabalingiswa kasibuciko ngoba kululaza ugwalo, kwenza obalayo acine esazi isiphetho sogwalo lanxa engakaqedi ukulubala.

## Indikimba zogwalo

### a) Uthando

Uthando yindikimba emqoka kulolugwalo, ezinye indikimba zisukela kule indikimba yothando. Yilo njalo uthando lwabantu abathathu, uPhenduka lezintombi zakhe uBuyisile loLahlekelwe oluqhuba indaba yogwalo njalo yilo oluletha isifundo umlobi azama ukusifundisa sona, ukuthi ukungathembeki endabeni zothando kuyingozi. Isiphetho esibuhlungu sogwalo silethwa yilokhu kungathembeki endabeni zothando. Lanxa kunjalo kumele kunanzelelwe ukuthi umlobi kasoli inguquko kwezenotho lempilo esilethwe ngabamhlophe eyiyo ecindezelayo kodwa ubeka insolo kulokho akuthi "yikungathembeki endabeni zothando". Amaphutha enziwa ngabalingiswa avezwa evela kuzimilo zabo kuphela nje qha. Uma sikuthatha kalula singasola uPhenduka ngokuthembisa lo unkazana kuthi ngemva kwesikhatshana antshintshe athembise omunye futhi, kodwa kumele sinanzelele njalo sikuveze obala ukuthi inguquko esikhona empilweni yabantu abamnyama ilesandla kule inkinga esegwalweni. Inotho entsha ifuqa uPhenduka ukuba ayedinga umsebenzi edolobheni lapha afika akhangwe khona yintokozo lamakilabhvu okugida layo yonke imicimbicimbi yenjabulo acine esekhangwa ngamaluba amatsha awedolobheni, ngoba esehlukaniswe lentombi yakhe yakuqala, uBuyisile.

Sithola njalo ukuthi uPhenduka kavunyelwa ukubhalelana incwadi loBuyisile, ngoba abanali bengakuthandi ukuthi abasafundayo baphatheke kwezothando. Lokhu kudunga uthando lukaPhenduka loBuyisile ngoba lungasatholi inkuthazo ehlala ilukhudumeza. Loba kambe umlobi enika isizatho sokuvula incwadi zabafundi esithi kwakuzindlela zokunceda abafundi ukuze bakhangele imfundo yabo bengaphanjaniswa ngokunye, siyabona ukuthi kwakuyikucindezela abantu abamnyama ngoba kabazange baphiwe indlela zokuthi imizwa yothando ebangwa libanga asebekulo ekukhuleni kwabo bayiphathe njani.

### **b) Imfundo**

Imfundo esiyivezelwe egwalweni yimfundo eyalethwa ngabafundisi kumbe abanali. Imfundo yabanali yayihlose ukubumba umuntu omnyama omutsha olengqondo njalo olandela impilo yobuKrestu, othobela abaphathi njalo olesimilo esihle emehlweni abafundisi. Lokhu kuziveza ngokulahla kwakhe imikhuba yesintu. Ngelokhu asimangali nxa sibona abafundisi bebuya lomcabango wokuthi uPhenduka loKhethiwe bathandane baphinde bathathane ngoba bengamakholwa bonke bakholwa ukuthi bengenza lokhu bazaphila impilo yesiKrestu. Kusobala ukuthi abafundisi laba bazibona sebelelungelo lokuthatha indawo yabazali balaba bantwana.

Kukhanya umlobi engahambelani lalo umbono wabafundisi ngoba ukwenza kwakhe ukuthi uPhenduka loKhethiwe bavume phambili kwabafundisi bona besazi ukuthi bababamba amehlo kuphela yikuchothoza isenzo sabafundisi lesi. Ngezinye indlela umlobi utshengisa ukuthi lokho okwenziwa ngabafundisi kuvele kakuyiguquli impilo yabantu ngoba bona abamnyama bengabuboni ubuhle bakhona. Kodwa umbono lo ululazwa yikungaphumeleli kukaPhenduka ekuthatheni kwakhe. Kusuka kube sengathi umlobi uthi lokho okwakulungiswa ngabafundisi kwakuqondile.

Umlobi uveza njalo ukuthi amantombazana ayengavunyelwa ukukhomba esasesikolo sokufundela ububalisi, ngelokhu sithola ukuthi imfundo ngaphansi kwabanali yayiyindlela yokucindezela abamnyama ngoba ukukhomba kwabantu asebefike kuleli banga lobudala kuvele kuyimvelo. Kwakungadingeki ukuthi baphathwe ngale indlela. Kwakumele babuzisise kwabamnyama ukuthi indaba zothando ziphathwa njani abantu bengakathathani.

Ukutshiya kukaPhenduka umsebenzi wokuba ngumabhalani efekithali umlobi ukwenza kukhanye njengento encinyane kodwa khona kungathathwa njengesibonakaliso sokuthi abansundu babengelawo amathuba okufundela eminye imisebenzi ngaphandle kokuba ngababalisi labongikazi. Ngezinye indlela imfundo ekhona kayiphi abansundu amathuba okuthi bazi ngokulungiswa kwezinto.

Umlobi uyakuveza njalo ukuthi imfundo yaba lenye impumela embi ebantwini ngoba kwathi labo asebefundele imisebenzi ethile bazibona sebengabantu

abangcono kakhulu kulabanye bacina sebekhangelela phansi bonke labo abangafundanga. Khonokho ukuthi kasuye wonke owayethola imfundo le kutsho ukuthi isizwe sadabuka phakathi, abafundileyo baba bodwa kwathi abangafundanga labo baba kwelabo icele. Lokhu kungabonakala kuliqhinga lababusi lokwehlukanisa abantu abamnyama ukwenzela ukuthi bababuse lula.

### **c) Ukusungulwa kwamadolobho**

Umbuso wabamhlophe weza lokusungulwa kwamadolobho njalo wabamba ngamandla abansundu ukuthi bayesebenza khona ngoba sekumele bathele imithelo engapheliyo kanti lenkomo zabo basebezithathelwe ngabamhlophe. Ngakho sekudingeka ukuthi abantu, ikakhulu abangamadoda, bayedinga umsebenzi khona emadolobheni lapho. Inhlalo le yehlukanisa amajaha lezintombi zawo okusuka kuphambanise uthando lwabo. Lokhu yikho okwenzakala kuPhenduka loBuyisile. Emadolobheni lapha bafika bahlangane lokunengi okucina kuphazamise impilo zabo njengalokho okutshiwo ngumlobi uF. Veit-Wild lapha esithi:

(City life changed the behaviour and moral standards of those living in town. (Veit-Wild, ikhasi 85)

Impilo yemadolobheni yaguqula ukuziphatha lezimilo zalabo abahlala edolobheni.

UPhenduka owayefunde esikolo sabanali lapha okwakungagidwa khona utholakala esengena amakilabhu ezemigido lapha okugidwa khona kubanjenwe intombi lejaha. Lokhu kumbonisa amaluba amatsha lapha edolobheni acine esekhohlwe ngentombi yakhe ele esikolo.

UMoyo uphinda njalo aveze ukuthi emadolobheni lapha kugcwele ukuganga lobukiwi, lokhu sikubona kuPhenduka ekhuthuzwa ngotsotsi, abadinga imali yokuziphilisa, ngesikhathi sokubeletha kukaBuyisile. Kungayisikho lokho kodwa, uLahlekelwe wafunda khonapha edolobheni njalo usebenza khona laye sewangenwa yibo lobu ubukiwi bemadolobheni yikho nje engathikazi ukubulala uPhenduka lemuli yakhe. Konke lokhu kuganga kuqinisa umbono kamlobi uAlbert S. Gerard othi:

(The city is consistently described as a place for misery and vice, therefore it is not surprising that Zimbabwean city novels should all culminate in tragic endings for their black heroes (Gerard, ikhasi 240)

Idolobho lethulwa liyindawo lapha okulokudana khona lobukiwi ngalokho asimangali nxa izingwalo zeZimbabwe ezibalisa ngedolobho ziphetha ngokufa kumbe ukuphatheka kubi kwabalingiswa abamnyama abayibo abaqakathekileyo.



## **Ukwethulwa komphakathi wamaNdebele**

Umlobi wethula abantu etshengisa ukubahlonipha loba bengaphansi kombuso wabamhlophe. Bahlakaniphile njalo kabemukeli konke abakwetheswa ngabelungu kanye labanali ababacindezelayo. UPhenduka loBuyisile bayathandana loba abanali bengakufuni kodwa kabenzi izinto zokuganga njengalokho abamhlophe abakukhumbulelayo ukuthi abantu abamnyama kabenelisi ukuzithiba endabeni zothando. Kanti njalo ubenza baphikisane lomqondo wabanali abafuna ukuthi ukulawula ukuthatha lokwenda kwamajaha lezintombi zamaNdebele besenzela ukuthi badale umuntu omnyama oyinto yabo. Lokhu kuvela ngokwehluleka kwabanali ukwenza ukuthi uKhethiwe athathwe nguPhenduka njengalokho ababekufuna bona.

Umlobi njalo utshengisa ukuthi amaNdebele ngabantu abalamasiko abo amahle abathanda ukuwalandela ngokwethula ukuthatha kukaPhenduka ngesiko lakhona kungela kuleyisa ngitsho. Lokhu-ke kwenza lowo obala ugwalo awahloniphe lawo masiko ngoba abanikazi bayawahlonipha. Kodwa ukungaphumeleli kwalowo mendo abazikhethela wona kungaletha ukuthandabuza kulokho okutshiwo ngumlobi.

Ukwethula kwakhe izinyanga kuyatshengisa ukuthi zingabantu abathenjiweyo kumphakathi ekulungiseni izinto ezihlupha uzulu. Izinyanga zilamandla okwenza okubi lokuhle njengoba sibona inyanga engaqondanga ivuma ukubulala kuthi enye yenze okuhle ngokwelapha. Imithi yesintu ilamandla njengeyezinye izizwe.

Ubudlelwano obuvezwa ngumlobi phakathi kwamaNdebele labamhlophe yilobo obungobomuntu lesichaka sakhe. Abamhlophe bazibona bengabantu abazi konke ngakho bafuna ukufundisa abantu inhlalo entsha kodwa bengelasifiso sokuthi balingane labo kodwa befuna babe ngabantu abazakwenza konke okufunwa ngabamhlophe. Lokhu kubonakala ngendlela abanali abaphatha ngayo izifundi. Kabazihluphi ngemizwa yazo bafuna kuphela zenze lokho abakufunayo bona, baze bazikhethela umfazi wokuthatha/ indoda yokwendela kuyo bengazange bazibuze ukuthi into leyo ziyayithanda na. Umlungu wefekithali yengubo katsho ukuthi uPhenduka engayafundela umsebenzi wokusebenza efekithali kodwa ufuna ukumfundisa yena khona ezathola isizatho sokumholisa imali encinyane. Ngakho umusa wakhe ngowezimu elizenza umalume wabantwana lisenzela ukubadla. Kodwa kumele kucaciswe ukuthi lokhu esikutshoyo ngomlungu wefekithali kakucacanga kangako egwalweni ngoba kusuka kukhanye engathi umlobi ususa uPhenduka koBulawayo ukuze amhlanganise loBuyisile futhi.

## **IRhodesia Literature Bureau yaba lempumela bani ekulotshweni kwalolugwalo**

Ugwalo lwazisuthisa zonke indingeko zeLiterature Bureau ngoba ugwalo lulotshwe lwaba lufitshane, lulamakhasi angu86 kuphela. Kanti njalo lulotshwe ngolimi

olulula. Ukumiswa kwezehlakalo ezibumba indaba yogwalo kucacile okwenza umfundi angathandabuzi ukuthi umlobi ujongeni ngendaba yakhe.

Umlobi uyaphathisa abafundi ukuthi balandele kuhle indaba yogwalo ngokufaka isihloko esesahluko sinye ngasinye. Lokhu kwenza kube lula ukuthi abafundi bazi ukuthi kuyini okwenzakalayo kuleso sahluko.

Indaba yogwalo imayelana lezothando okuyindaba ethandwa ngabasakhulayo okuyibo okuqondiswe kubo ugwalo lolu. Lokhu njalo kupha umlobi ithuba lokuthi angathinti ngezombangazwe njengokucebisa kweLiterature Bureau. Yikho nje kuvele kungatshiwo lutho ngezenkululeko kulolugwalo loba ugwalo lwaphuma ngesikhathi lapha ezombangazwe zazitshisa khona.

Ngaphandle kwabanali kuvezwe umlungu oyedwa zwi esimbona ephatha kuhle abansundu, nanku phela wenzela uPhenduka umusa ngokumfundisa umsebenzi aphinde amuphe imali ethe thuthu kulabanye ngoba efundile. Lekutshiyeni kwakhe umsebenzi wefekithali kakutshiwo ukuthi kungabe kubangelwe ngumlungu. Ngakho abalungu bavezwa benceda abansundu, okuyikho okwakufunwa yiLiterature Bureau.

## Isiphetho

Sithanda ukugqiba isahluko lesi ngokugcizelela ukuthi loba kukhanya angathi umlobi uyananzelela ukuthi abansundu babengaphathwa kuhle ngaphansi kombuso wabamhlophe ugwalo lwakhe kalukubeki kucace lokhu kuhlupheka kwabansundu. Lokhu kuletha ukuthandabuza kumfundi ukuthi kambe umlobi wayevele ezinanzelela na inhlupho zabansundu. Kuyazakala ukuthi ngesikhathi lesi abhala ngaso ugwalo lwakhe abansundu basebethakazelela imfundo kodwa izindawo zokuthi baqhubekele phambili ngemfundo zilutshwane kodwa umlobi konke lokhu kakuvezi. Yena umlobi uthi isikolo seNdlukula savalwa ngokuswela abafundi. Kulula ukuthi uPhenduka abuyele esikolo ayefundela ukuba ngumbalisi. Ngakho-ke kungacina kuthiwa abeRhodesia Literature Bureau bacina besenza ukuthi abalobi laba bacine bengalethi ubudlelwano obumele bubekhona phakathi kwemibhalo yokuzibumbela lempilo kazulu okuyiyo abathatha khona lezo ndaba ababhala ngazo.

## Imbali yabahluzi

**UHloniphani Ndlovu:** uzelwe ngomnyaka ka1977 mhlaka23 kuMpandula, esigabeni seMalalume, emmangweni wePlumtree. Waqala ukufunda esikolo seManyewu esiseNtumbane koBulawayo. Wasuka lapha wayafunda izifundo zesekhondali esikolo seJohn Tallach esiseNtabazinduna, wasuka lapho wayaqedisa esesikolo seMpopoma, koBulawayo njalo. Wasuka lapha wayangena eYunivesithi yeZimbabwe ngo1997 ukuyakwenza izifundo zeB.A. Ekulotshweni kwalolugwalo ubesemnyakeni wokucina.

**UTHOKOZANI Patience Ncube:** uzelwe ngomnyaka ka1978 esiqintini seNkayi. Waqalisa imfundo yakhe esikolo seMpakama wasuka lapho waya esikolo seUsher. Imfundo yesekhondali wayenzela esikolo seJohn Tallach wayaqedisela esikolo seMontrose koBulawayo. Kuthe ngo1997 wangena eYunivesithi yeZimbabwe ukuyakwenza izifundo zeB.A. Ekulotshweni kwalolugwalo ubesemnyakeni wokucina.

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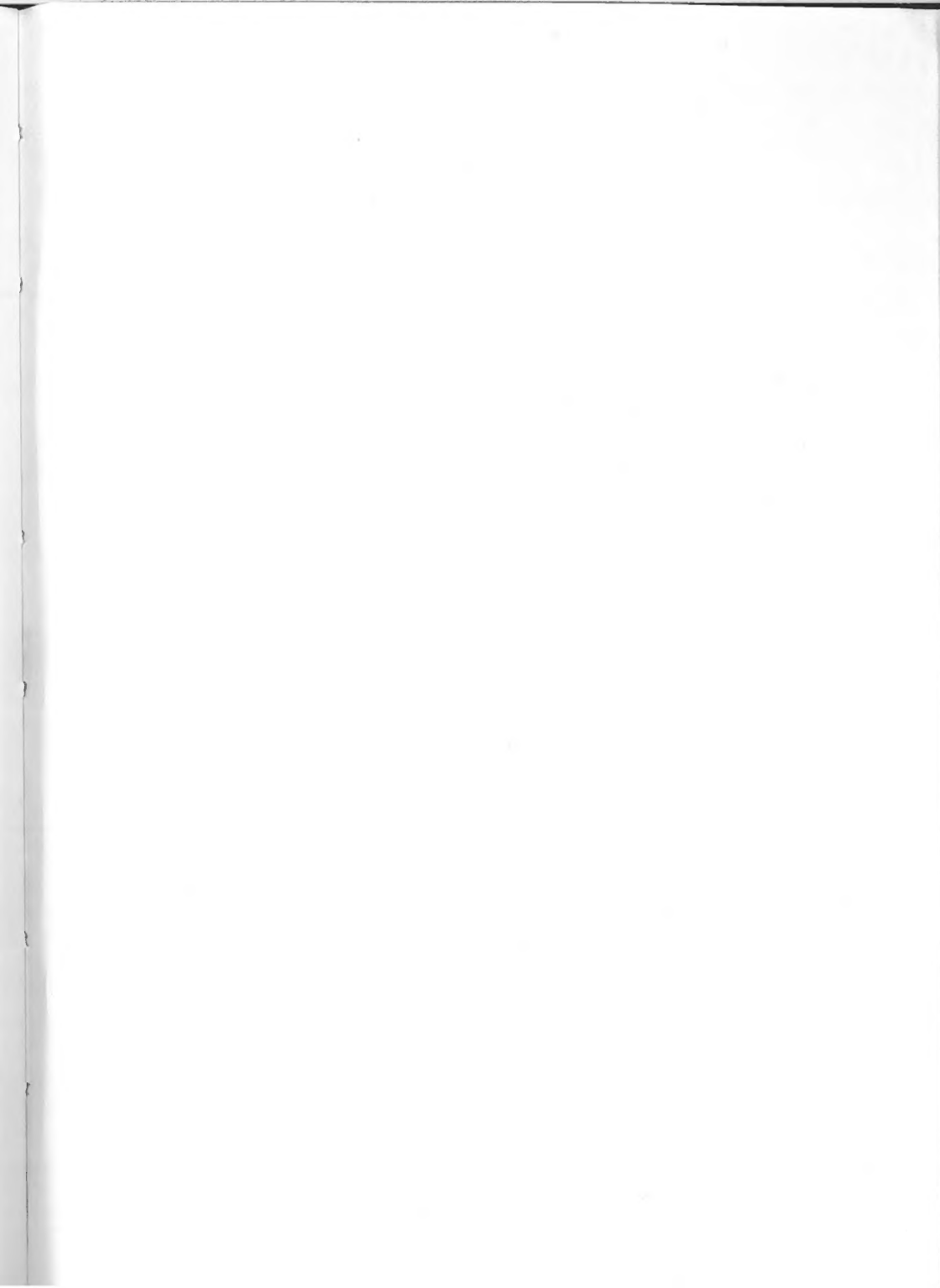
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Ugwalo lolu lujonge ukupha abafundi wazi abaluswelayo kakhulu olokuthi benelise ukuhlulisa esiNdebele. Kuze kube khathesi kalukabikhona ugawo abafundi ukuthi bathole izindlela zokuhlaziya kanye lokucubungula amanoveli esiNdebele. Nantunke ugwalo oluzakupha amacebo azakusiza ukuthi ukholise amanoveli esiNdebele njalo wazi ukuthi kuyini okuqakathekileyo okumele ukukhangele nxa uwahlaziya amanoveli la.

Njengoba lolu lulugwalo lwakuqala oluhlaza amanoveli esiNdebele luqalise ngokukhangela amanoveli akuqala, adindwa kusukela ngomnyaka ka1956 kusiyafika umnyaka ka1971. Kakukhulunywanga ngawo wonke amanoveli akulesi sikhathi kodwa kuthethwe lawo ayiwo amele lesi sikhathi. Ngaphandle kokuhlaza amanoveli la ugwalo lolu lupha imbali yokusungulwa kokulotshwa kwamanoveli esiNdebele lukhangela umsebenzi owenziwa yiRhodesia Literature Bureau ekusunguleni lekuthuthukiseni amanoveli esiNdebele. Lolu lugwalo okumele ukuthi wonke umuntu ofunda isiNdebele abelalo.

Umsebenzi wokuloba lolu gwalo ukhokhelwe nguTommy Matshakayile-Ndlovu ongumbalisi omkhulu wesiNdebele eYunivesithi yeZimbabwe, ephathisana labafundi bakhe besiNdebele ababesemnyakeni wesithathu ngomnyaka ka 1999/2000. Lo ngumsebenzi abawenze ngobunono obukhulu besebenzisa ulwazi abalucuphe kuzingcitshi ezaziwayo ikakhulu ezikhangela imibhalo yabantu ababebuswa ngamanye amazwe.



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